

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXXI.-33

1922.-1924



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THE JOURNAL

OF THE

POLYNESIAN SOCIETY

VOLUME

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXXI

1955

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VOL. XXXI.—1922.

ANNUAL MEETING OF THE SOCIETY
FOR THE YEAR ENDING 31ST DECEMBER, 1921.

THE Annual Meeting of the Society took place on the 10th February, 1922, at the Library, Hempton Room, when some twenty members were present. In the absence of the President, through illness, Mr. W. H. Skinner occupied the chair.

After reading the minutes of last Annual Meeting and the Report of the Council, which was ordered to be printed (together with the accounts), the President, Mr. S. Percy Smith, having resigned in accordance with the rules, was again elected.

Two members of the Council were balloted out, but were re-elected.

Mr. H. Tribe was appointed Hon. Auditor for the year, and thanked for his past services.

A resolution of sympathy to the President and Editor of "Journal," Mr. S. Percy Smith, in his indisposition and consequent absence from the Annual Meeting, was unanimously approved.

ANNUAL REPORT OF THE COUNCIL
FOR THE YEAR ENDING 31ST DECEMBER, 1921.

THE Twenty-ninth Report will be very brief as the business of the Society has flowed on so smoothly that there is little to be said. Our quarterly "Journal" has issued regularly, and contains much matter of an original and valuable character, which but for our "Journal" would never have seen the light. Among the more valuable papers contributed to the "Journal" was that by Mr. Collocott on Tongan Religion—a subject about which little has previously appeared in print. The 30th Vol. is now completed. There has been a great demand for the early numbers, which we could rarely satisfy, and these demands come very largely from libraries and individuals in other countries.

Our Library continues to increase through the publications received by way of exchange, or gift, and visitors are frequent on the two afternoons the library is open.

The Council deeply regret to report the death of two valued members in Mr. C. A. Ewen, who was a member of the first Council of the Society, and Mr. W. L. Newman, a member of the Council and also our Treasurer for many years past. Mr. W. H. Skinner very kindly took over the duties meantime. During the year the Council elected 27 ordinary new members and 2 life members. Against this 9 members were struck off the roll for non-payment of subscriptions, while 2 resigned.

On the 31st December our members were as follow :—

Patrons	..	..	3
Honorary Members	..	..	11
Corresponding Members	..	..	14
Ordinary Members	..	..	200
			<hr/>
			228
			<hr/>

An increase of 18 members since last year.

Our members will notice with satisfaction from the Treasurer's accounts that our financial position is better than it ever has been, which is largely due to the sale of back numbers of the "Journal." With a balance of £80 we ought to work off some of the papers we have in hand, unluckily many of these require translation, and our translator is in anything but a fit state to undertake the work at present.

BALANCE SHEET.

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BALANCE SHEET FOR YEAR ENDING 31st DECEMBER, 1921.

RECEIPTS.

	£	s	d
Balance from last year ..	50	10	9
Life Members' Subscriptions (two) ..	20	0	0
Members' Subscriptions and Sale of "Journal" ..	238	10	7

EXPENDITURE.

	£	s	d
Avery, Thomas—Printing and Publishing "Journal"— No. 4 of Vol. XXIX. ..	46	8	4
No. 1 of Vol. XXX. ..	43	14	0
No. 2 of Vol. XXX. ..	53	19	6
No. 3 of Vol. XXX. ..	44	17	6
Stationery, Circulars, etc. ..	2	7	6
Postage ..	13	12	6
Dawson, Ltd.—Lithographers ..	8	13	7
Insurance Premium on Library (£500) ..	16	8	
Custodian ..	2	10	0
Transferred to Capital Account ..	10	0	0
Bank Charges ..	10	0	0
Balance at Bank New South Wales £82 1s. 6d., less 9/9 unpresented cheque ..	81	11	9
	£309	1	4

CAPITAL ACCOUNT.

	£	s	d
To Balance 1st January, 1921 ..	181	0	3
" Life Member's Subscription (one) ..	10	0	0
" Interest ..	6	10	10
	£197	11	1

MEMOIR ACCOUNT

	£	s	d
To Balance on 1st January, 1921 ..	35	5	0
" Interest ..	1	5	8
	£36	10	8

Examined and found correct—

FRED C. TRIBE, Hon. Auditor,

W. H. SKINNER, Hon. Treasurer.

9th January, 1922.

VOL. XXXI.—1922.

MEMBERS OF THE POLYNESIAN SOCIETY

AS FROM 1ST JANUARY, 1922.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would be obliged if members will supply any omission, or notify change of address.

PATRONS:

- The Right Hon. Baron Islington, K.C.M.G., D.S.O., ex-Governor of New Zealand, Government Office, Downing Street, London
The Right Hon. The Earl of Liverpool, M.V.O., G.C.M.G., late Governor-General of New Zealand, Downing Street, London.
Admiral of the Fleet His Excellency, Lord Jellicoe, G.C.B., O.M., G.C.V.O., Governor-General of New Zealand.

HONORARY MEMBERS:

- Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart, K.C.M.G., P.C., LL.D., Wellington
*H. G. Seth-Smith, M.A., 88, Victoria Avenue, Remuera, Auckland
Prof. Sir W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
*Edward Tregear, I.S.O., Picton
Dr. A. C. Haddon, M.A., D.Sc., F.R.S., 3, Cranmer Road, Cambridge, England
Sir J. G. Frazer, D.C.L., LL.D., Litt. D., Brick Court, Middle Temple, London, E.C.
*Elsdon Best, F.N.Z. Inst., Dominion Museum, Wellington
Chas. M. Woodford, C.M.G., The Grinstead, Partridge Green, Sussex, England
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Essex, England

CORRESPONDING MEMBERS:

- Rev. T. G. Hammond, Putaruru, Auckland
*Major J. T. Large, Masonic Institute, H. M. Arcade, Auckland
Hare Hongi, 3, Stirling Street, Wellington
Major H. P. Tunui-a-rangi, Carterton
F. W. Christian
The Rev. C. E. Fox, San Cristoval; via Ugi, Solomon Islands
H. D. Skinner, B.A., D.C.M., Hocken Library, Dunedin
M. G. Julien, Gouverneur des Colonies, 116, Rue Lecourbe, Paris XV.
Thos. G. Thrum, Fort Street, Honolulu, H. I.
S. Savage, Rarotonga Island
Herries Beattie, Oamaru
Rev. R. T. Kohere, Araroa, via Gisborne
Rev. P. Tamahori, Tuparoa, via Gisborne
T. W. Downes, P.O. Box 119, Whanganui

ORDINARY MEMBERS:

- 1899 Atkinson, W. E., Whanganui
 1916 Avery, Thomas, New Plymouth
 1918 Adalbert College, Western Reserve University, Cleveland Ohio, U.S.A.
 1918 Australian Museum, Sydney

 1894 Bamford, E., Arney Road, Auckland
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, Sir W. C., Tupurupuru, Masterton
 1902 Boston City Library, Boston, Mass., U.S.A.
 1903 Brown, Prof. J. MacMillan, M.A., LL.D., Holmbank, Cashmere Hills, Christchurch
 1907 Buick, T. Lindsay, F. R. Hist. S., Press Association, Wellington
 1909 Bullard, G. H. Chief Surveyor, Christchurch
 1910 Burnet, J. H., Virginian Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H. New Plymouth
 1911 Bird, W. W., Inspector Native Schools, Napier
 1913 Buddle, R., H.M.S. "Hawkins," Wei-Hai-Wei, China.
 1914 Brooking, W. F., Powderham Street, New Plymouth
 1916 Bottrell, C. G., High School, New Plymouth
 1918 Beyers, H. Otley, Professor Department of Anthropology, University of the Philippines, Manila
 1919 Budge, A. W., Stratford
 1920 Black, G. J., Gisborne
 1920 Burrows, H. G. A. D., M. A. Society, 26, Rooding Street, N. Brighton, Melbourne
 1920 Bates, D. C., Brooklyn, Wellington
 1920 Balneavis, H. R. N., Secretary, Hon. Native Minister
 1921 Buck, Dr., P. H., District Health Office, Auckland
 1921 Buller, Miss M., 47, Tinakori Road, Wellington
 1921 Bassett, Geo., Whanganui

 1892 *Chapman, The Hon. F. R., Wellington
 1892 Chambers, W. K., Fujiya, Mount Smart, Penrose, Auckland
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Chapman, M., Wellington
 1896 Cooper, The Hon. Theo., Supreme Court, Auckland
 1903 Chatterton, Rev. F. W., The Vicarage, Rotorua
 1903 Cole, Ven. Archdeacon R. H., D.C.L., c/o Bank of New Zealand, 1, Queen Victoria Street, London, E.C.
 1908 Coughlan, W. N., Omapo, Opotiki
 1908 Carnegie Public Library, Dunedin
 1908 Carnegie Public Library, New Plymouth
 1910 Cock, R., New Plymouth
 1918 Chambers, Bernard, Te Mata, Havelock North
 1918 Corney, Geo., Devon Street, New Plymouth
 1918 Crooke, Alfred, Marton
 1919 Curtis, G. N., Stratford
 1919 Corlett, J., Taumarunui
 1919 Cooper, William, Gisborne
 1919 Carnegie Public Library, Orehunga
 1920 Cowan, Jas., F.R.G.S., c/o Dept., Internal Affairs, Wellington

- 1921 Campbell, Capt., c/o Resident Comr., Rarotonga
 1921 Connett, J. B., New Plymouth
 1921 Collocott, E. E. V., Nukualofa, Tonga Island

 1902 Dulau & Co., 34, 36, Margaret Street, Cavendish Square, London, W.
 1903 Dixon, Roland B., Ph.D., Harvard University, Cambridge, Mass., U.S.A.
 1917 Dominion Museum, Wellington
 1918 Davidson, J. C., "Ratanui," Carrington Road, New Plymouth
 1920 Davis, F. T., c/o Roy and Nicholson, New Plymouth

 1892 *Emerson, J. S., 1501, Emerson Street Honolulu, Hawaiian Islands
 1920 Emslie, Mrs. Ann, Hillside, Waverley
 1921 England, W., Te Ngae, Rotorua
 1921 Elvey, W. E., Noseworthy Road, Blenheim

 1896 Fletcher, Rev. H. J., Taupo
 1902 Fraser, M. New Plymouth
 1903 Fowlds, Hon. G., Auckland
 1906 Field Museum of Natural History, The Chicago, U.S.A.
 1913 Fildes, H., Chief Post Office, Wellington
 1920 Fitzherbert, P. B., New Plymouth
 1921 Firth, R. W., Wymondsley Road, Otahuhu, Auckland

 1902 Gill, W. H., Marunouchi, Tokio, Japan
 1902 Graham, Geo., 25, Grafton Road, Auckland
 1910 Goding, Fred W., U.S. Consul-General. Guayaquil, Ecuador
 1919 Good, H. M., Stratford
 1919 Grace, P. Alfred, Tokaanu, Taupo
 1920 Goller, John, Inglewood
 1920 Gensick, F., 43, Albany Street, Dunedin

 1898 Hastie, Miss J. A., c/o Street and Co., 30, Cornhill, London
 1908 Hallen, Dr. A. H., The Hospital, Mercury Bay, Auckland
 1909 Holdsworth, John, Swarthmoor, Havelock, Hawkes Bay
 1910 Hocken, Mrs. T. M., Hocken Library, Dunedin
 1910 Home, Dr. George, New Plymouth
 1918 Hodgson, N. V., c/o Norman Potts, Opotiki
 1918 Hart, Henry H., 3363 Washington Street, San Francisco
 1919 Hughes, R. Clinton, New Plymouth
 1921 Hamilton, Harold, Dominion Museum, Wellington
 1921 Huggins, H. A., Taurima, 55, Hamilton Road, Kilbirnie, Wellington
 1921 Hudson, J. H., G.P.O., Auckland
 1921 Harris, F., Albion Hotel, Gisborne
 1921 Hine, Ed., Powderham Street West, New Plymouth
 1921 Henderson, G. M., M.A., Education Dept., Wellington

 1907 Institute, The Auckland, Museum, Auckland
 1907 Institute, The Otago, Dunedin
 1921 Ilott, J. W. H., 246B Terrace, Wellington

 1892 *Johnson, H. Dunbar, Judge N.L.C., 151, Newton Road, Auckland
 1918 Johnson, E. G., Hill Road, Richmond, Nelson

- 1910 King, Newton, Brooklands, New Plymouth
 1920 Kirtley, John, c/o T. H. Martyn & Co., 117, Pitt Street, Sydney
 1921 Kenderdine, J., Sale Street, Auckland
- 1894 Lambert, H. A. Belmont, Tayford, Whanganui
 1911 Lysnar, W. D., Gisborne
 1913 List, T. C., New Plymouth
 1916 Leatham, H. B., M.R.C.S., L.R.C.P., Lond., New Plymouth
 1917 List, C. S., Rata Street, Inglewood
 1918 Laughton, Rev. J. G., Ruatahuna, via Rotorua
 1920 Leith, F. E., Rangiputa, via Kaimaumu, Auckland
 1921 Lee, G. A., Pendarvis Street, New Plymouth
- 1892 *Marshall, W. S., Maungaraupi, Rata
 1892 *Major, C. E., 22, Empire Buildings, Swanson Street, Auckland
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H., Motu-kowhai, Marton
 1907 Minister for Internal Affairs, 'The Hon., Wellington
 1912 Marsden, J. W., Isel, Stoke, Nelson
 1916 Mitchell Library The, Sydney
 1917 Marshall, P., M.A., D.Sc., F.G.S., F.N.Z., Inst., Collegiate School,
 Whanganui
 1918 McDonnell, A. F., 355, Queen Street, Auckland
 1918 Morris, G. N., Resident Commissioner, Niue Island
 1918 Missionary Research Library, 25, Maddison Avenue, New York
 1919 McKay, Wm., F.R.C.S.E., 45, Guinness Street, Greymouth
 1919 McKay, James, P.O. Box 55, Greymouth
 1920 McEachen, Miss, M.A., 102, Nile Street East, Nelson
 1920 McVeagh, James, 85, Queen Street, Auckland
 1921 Monro, Rev., Piri, Ohinemutu, Rotorua
- 1895 Ngata, A. T., M.A., M.P., Parliamentary Buildings, Wellington
 1900 Newman, Mrs. W. L., New Plymouth
 1902 New York Public Library, Astor Buildings, 42nd Street, New York
 1906 Newman, Dr. A. K., P.O. Box 1476, Wellington
 1919 Nairn, Mrs. Edith, Oteka, Havelock N.
 1919 Nairn, Miss Olive, Oteka, Havelock N.
 1921 Nenoy Utsurikawa, Dr., University, Tokio, Japan
- 1919 Ormsby, R., P.O. Box 99, Te Kuiti
 1920 O'Dea, P., M.A., L.L.B., Hawera
- 1894 Partington, J. Edge, F.R.G.S., Wyngates, Burke's Road, Beaconsfield,
 England
 1907 Public Library, Auckland
 1907 Public Library, Wellington
 1907 Public Library, Bent Street, Sydney, N.S.W.
 1907 Philosophical Institute, 'The, Christchurch
 1913 Potts, Norman, Opotiki
 1914 Parliamentary Library The (Commonwealth), Melbourne
 1917 Platts, F. W., C.M.G., Te Kuiti
 1919 Public Library, Invercargill
 1920 Pomare, Hon. M., Minister in Charge, Cook Islands, Wellington

- 1921 Painter, Robert, Inglewood
 1921 Public Library, Melbourne, Victoria
 1921 Phipps, W. J., 132, Pinnar Road, Oxley, Watford, England
- 1892 *Roy, R. B., Taita, Wellington
 1908 Roy, J. B., New Plymouth
 1918 Rylands, John, Library, Deansgate, Manchester University, England
 1918 Rockel, R. H., M.A., Gover Street, New Plymouth
 1920 Roy, Ian, c/o Brandon, Son & Hislop, P.O. Box 36, Wellington
 1920 Rowe, W., Devon Street East, New Plymouth
 1920 Rowden, F. J., Railway Dept., Ohakune.
 1921 Repa, Dr. Tutere W., Araroa, via Gisborne
- 1892 *Smith, W. W., F.E.S., Pendarves Street, New Plymouth
 1892 *Smith, F. S., Blenheim
 1892 *Smith, M. C., Survey Department, Wellington
 1892 *Smith, S. Percy, F.R.G.S., F.N.Z. Inst., New Plymouth
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 1892 *Skinner, W. H., York Terrace, New Plymouth
 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 1904 Smith, H. Guthrie, Tutira, via Napier
 1904 Samuel, The Hon. Oliver, K.C., M.L.C., New Plymouth
 1907 Secretary, The Postal Dept., Wellington
 1915 Smith, Alex., Railway Department, Masterton
 1916 Shalfoon, G., Opotiki
 1919 Snowball, Alf., 24, Albany Street, Christchurch
 1920 Shaw, Stanley W., New Plymouth
 1921 Simcox, Dr. J. E. S., Plimmerton, Wellington
 1921 Strong, Mrs., Shortland Street, Avenue Road, New Plymouth
 1921 Stimson, J. Frank, Papeete, Tahiti
- 1913 Tribe, F. C., Vogeltown, New Plymouth
 1915 Thomson, Dr. Allan, M.A., D.Sc., F.G.S., A.O.S.M., F.N.Z. Inst.,
 Museum, Wellington
 1918 Trimble, Harold, Inglewood
 1919 Turnbull Library, The, Bowen Street, Wellington
 1919 Thompson, Dr. W. M., M.A., M.B., B.C.L., Hawera
 1921 Threkleson, Miss, Matemateonga
- 1919 Vaile, Hubert E., Queen Street, Auckland
 1921 Van Doesburg, Breestraat 14, Leiden, Holland
 1921 Vogan, Arthur, c/o J. A. Richardson, Eldon Chamber, Pitt Street, Sydney
- 1892 *Williams, Archdeacon H. W., Gisborne
 1894 Wilson, A., Hangatiki, Auckland
 1896 Williams, F. W., Te Rawhiti, Hukarere Road, Napier
 1896 Wilcox, Hon. G. A., Kauai, Hawaiian Islands
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 1903 Walker, Ernest A., M.D., New Plymouth
 1910 Wilson, Sir J. G., Bulls
 1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands
 1914 Waller, Captain W., Moturoa, New Plymouth
 1915 Wilson, Thos., Captain, New Plymouth

- 1915 Williams, H. B., Turihaui, Gisborne
- 1916 Welsh, R. D., Hawera
- 1916 White, Percy J. H., New Plymouth
- 1917 Wilkinson, C. A., Eltham
- 1918 Wallace, D. B., Masonic Club, Queen Street, Auckland
- 1918 Western, T. H., Puketapu, Bell Block, New Plymouth
- 1920 Williamson, R. W., M.Sc., The Copse, Brook, Godalming, Surrey, England
- 1920 Watkins, A. E., Egmont Street, New Plymouth
- 1920 Ward, R. H., Taupo
- 1920 Wilson, H. F., P.O. Box 1179, Honolulu
- 1920 Williams, W. J., Town Hall, Dunedin
- 1920 Williams, K.S., M.P., Matahiia, Tokomaru Bay, Gisborne
- 1921 Waite, Major F., Waiwera South, Otago
- 1921 Waterston, Chas., Union Bank, New Plymouth
- 1921 Wilson, D. M., Lands and Survey, New Plymouth

- 1892 *Young, J. L., c/o Henderson and Macfarlane, Auckland

PRESIDENTS—Past and Present:

- 1892-1894—H. G. Seth-Smith, M.A.
- 1895-1896—Right Rev. W. L. Williams, M.A. D.D.
- 1896-1898—The Rev. W. T. Habens, B.A.
- 1899-1900—J. H. Pope
- 1901-1903—E. Tregear, I.S.O., etc.
- 1904-1922—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the List of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges:—

Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris

Anthropologie Societa, Museo Nazionale di Anthropologia, Via Gino Capponi, Florence, Italy

Anthropologie Ecole d', 15 Rue Ecole de Medicin, Paris

Australasian Association for the Advancement of Science, 5, Elizabeth Street, Sydney

American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.

American Philosophical Society, Philadelphia, U.S.A.

Asiatic Society of Bengal, 1, Park Street, Calcutta

Anthropological Department, University of The Philippines, Manilla

American Museum of Natural History, 77th Street and Central Park, W., New York, U.S.A.

Bataviaasch Genootschap, Batavia, Java

Bureau of American Ethnology, Smithsonian Institution, Washington

Bernice Pauahi Bishop Museum, Honolulu, H.I.

Dominion Museum, Wellington

Fijian Society, The, Suva, Fiji Islands

General Assembly Library, Wellington

Géographie, Société de, de Paris, Boulevard St. Germain, 184, Paris

Geographical Society, The American, Broadway, at 156th Street, New York

High Commissioner of New Zealand, 415, Strand, London

Historical Society, Honolulu, Hawaiian Islands

Institute, The New Zealand, Wellington

Kongl. Vitterhets Historie, och Antiquitets, Akademien, Stockholm, Sweden
Koninklijk Instituut, 14, Van Galenstratt, The Hague, Holland

Library, Geological Survey of Canada, Ottawa, Canada

Museu Paulista, Coima, g., San Pedro, Brazil

Na Mata, Editor, Suva, Fiji

National Museum of Natural History, Washington, U.S. America

Peabody Museum of Archæology, Harvard University, Cambridge, U.S.A.

Philippines, Bureau of Science Library, Manilla

Queensland Museum, Brisbane, Queensland

Royal Geographical Society, Kensington Gore, London, S.W.

Royal Geographical Society of Australasia, Brisbane

- Royal Geographical Society of Australasia, c/o G. Collingridge, Waronga,
N.S.W.
- Royal Geographical Society of Australasia, 70, Queen Street, Melbourne
- Royal Society, Burlington House, London
- Royal Anthropological Institute of Great Britain, The, 50, Great Russell
Street, London, W.C.
- Royal Society of New South Wales, 5, Elizabeth Street, Sydney
- Royal Colonial Institute, The, Northumberland Avenue, London
- Royal Geographical Society of Australasia, Adelaide
- Smithsonian Institution, Washington
- Société Neuchateloise de Géographie, Switzerland
- Société d'Etudes Océanienne, Tahiti Island
- Tokyo Imperial University, Tokyo, Japan
- University of California, Library Exchange Department, Berkeley, California
- University Museum, 33d and Spence Streets, Pennsylvania, U.S.A.
- United States National Museum, Washington, U.S.A.
- University of Chicago Library, Chicago, U.S.A.

WAHIEROA AND RATA.

A TRADITION OF POLYNESIA.

TRANSLATED BY ELSDON BEST.

The following narrative is the superior version of the legend of Rata-ware, as preserved in the Whare-Wananga of the Takitumu district.

[THERE are a great many versions of this story of Rata, indeed the Maoris, Samoans, Rarotongans, Tahiti, Paumotu, and Hawaiians each have their separate versions, which differ so much from one another, that they cannot refer to the same individual. In fact, the genealogical tables show this to be the case.

Mr. Best now introduces us to another version, which differs very largely from those we are acquainted with. He very rightly points out at the end of his paper that there are some very peculiar discrepancies in this new version, and this certainly is correct. First of all we are told that these people lived in Tawhiti-roa, which from other writings we have little doubt is Indonesia. From there they used to make long expeditions to Whiti-kau to a place named Pariroa, and the purpose of these long journeys was to obtain certain birds' feathers, which they used for adornment, and were very highly prized by all Polynesians. My impression is that these people have mixed up traditions of New Guinea with those of the Fiji Islands, for it is clear from Southern Traditions that Whiti-kau and Whiti-anaunau are in the Fiji Group. The mention of large rivers seems to indicate a large land like New Guinea, where the birds of Paradise would form an attraction to these bold navigators. Indeed, we have every reason to believe that voyages have been made back from Rarotonga and eastern islands to New Guinea specially to obtain these feathers.

Mr. Best has already pointed out at the end of this paper several inconsistencies, and he suggests that the black people, called Paki-whara, who wore no clothes and did not cultivate the soil, were Australians or Tasmanians. We should prefer thinking them some of the people living on the north coast of Australia, many parts of which

Polynesian navigators must have visited during their long sojourn in Indonesia, but there is no evidence at present to confirm this idea, and therefore we leave it there.—EDITOR.]

AT a certain time a party was organised by Manu-korihi, a chief of Ngati-Te-Ahi-uturangi, Ngati-Pakau-moana, and other clans, to proceed to a strange land. The persons who composed that party possibly numbered fifteen hundred, but our elders expressed it as “one thousand and upwards,” hence it is thought that the number may have been fifteen hundred. The members of that party were very carefully selected, only matured and hardy men being taken, those who would stand the fatigue of a long journey. It is said that the journey was a long one, and that a party starting from Whitikau, which place is at Tawhiti-roa, and proceeding to the south-west, would be travelling for four months or more, ere reaching Pariroa, which place is on the sea coast. The land and the village to which the party was going belonged to Pou-haokai, to Matuku-tangotango, and to a certain woman of rank, one Hine-komahi, a daughter of Turungo-nui. Te Rara-a-takapu, Whakaaupara and Mohokura were also chiefs of that district of Pariroa. The people living in those parts were *pakiwhara*,* that is, a people living in the open, and having no houses like the houses of these times, their huts were mere rude shelters. They did not cultivate food, but lived on fish, shellfish, birds and tree fruits, such were the foods they collected. They stayed but a short time in a place, and then moved their camp to another place, that was the cause of their not living in houses.

The cause of the journey undertaken by Manu-korihi, Kohu-wairangi, Mangamanga, Paritu, Kokau, Wahieroa, Te Kakau, Tuhoro-punga, and others of that noble company, was as follows:—“A party of travellers belonging to Te Pariroa arrived at Whiti-anaunau, that is at the home of Wahieroa, the name of the chief of that party of travellers being Whakaran. Among these folk were seen certain plumes, birds’ feathers, feathers of the *kakerangi*, such was the name, which were of great beauty. Inquiries were made by the chiefs of Whiti-anaunau as to whether those birds, the *kohirangi*, were numerous, the answer being that they were.

Wahieroa enquired:—“What is the demeanour of your clans of those parts towards people of other tribes who go there; is it peaceful?”

Whakaran, the chief of the party, replied:—“If numerous, they are well received; if but a small party, it is ill treated; irresponsible low class persons are liable to treacherously assail them.”

* Cf. *Pakiwara*, a Maori word meaning “naked.”

When Whakarau and his party were about to return to their own region, Manu-korihi enquired:—"Which would be the best season to go so as to reach there at the time when the *kohirangi* birds are numerous in your district?"

Whakarau replied:—"During the season of harvest of tree fruits is the time to visit such places."

Manu-korihi remarked:—"My party will go to procure lordly plumes of your land."

Said Whakarau:—"Proceed." Then Whakarau returned to Pariroa.

Some time later, when the time of the ripening of fruits was nigh, the party of Manu-korihi and his previously mentioned high-born companions set forth. The men of that party were all matured, hardy and active travellers on long journeys; and these are the names of those chiefs who went with the party:—Manu-korihi, Wahieroa, Paritu, Kohu-wairangi, Mangamanga, Kokau, Te Kakau, Tuhoropunga, Te Iwi-i-taia, and others of that party of Whitikau that went to Pariroa; I did not ascertain all their names.

The party reached Whakauranga, near Pariroa, the home of Ngati-Tokorakau, another tribe of whom Te Ngaupara was the chief. Ngaupara then enquired:—"Where are you folk going?"

Manu-korihi replied:—"To Pariroa, to the home of Matukutangatango and of Pou-haokai, to procure plumes of the *kohirangi*, a bird, to be used as ornaments."

Said Ngaupara:—"You will not be allowed by me to proceed." At that place was a certain river, Te-Awa-taranga by name, which flowed westward to the ocean, and here the party of Manu-korihi and his companions was stationed. The majority of his party were coming on behind; it having been arranged that they should advance in three bands of five hundred in each party. It was merely the advance party with Manu-korihi that Ngaupara saw.

Manu-korihi now enquired:—"What is the reason of your obstruction of my party?"

Ngaupara replied:—"You have disregarded me and my people, and my land, and consumed as you came the food products of my land. Your party will not be allowed by me to cross the river; you must return."

Manu-korihi remarked:—"The way I have come is a long one, I cannot return, much better to let me proceed."

Said Ngaupara:—"You will not pass the obstructions of Te Awa-taranga." (Of the big river already mentioned.)

Manu-korihi said:—"I have no desire to make war against you; my desire is to go direct to Pariroa to obtain feathers of the *kohirangi* bird.

Ngaupara retorted:—"I will not allow you to pass."

And again Manu-korihi spoke:—"Very well; let us now fight it out." Ngaupara and his party of over one hundred were now suddenly attacked and all slain. A messenger was despatched to the rear to hurry up Wahieroa and Tuhoro-punga, who were the leaders of the two rearward bands; and he said to them:—"The enemy has fallen, the Ngati-Tokorakau folk, including Ngaupara, they lie at Te Awa-taranga; advance swiftly in case they have attacked again since I left."

The two parties pressed eagerly forward in the dead of night. When Wahieroa and Tuhoro-punga arrived with their two parties, Manu-korihi said:—"We will cross to the other side of Te Awa-taranga." When they had crossed over, and all were collected on the southern side of Te Awa-taranga, daylight appeared. They stopped at that place in order to prepare food for themselves, and, ere long, a party of persons appeared advancing on the northern side of the Awa-taranga, the numbers of which armed force of Ngati-Tokorakau, according to appearances might possibly amount to two thousand couples. The principal chiefs of that force were Mohina and Te Korahi. On arriving at the bank of the river they were afraid to cross it on account of the water being deep; it could only be crossed by swimming. When night came, the party of Manu-korihi and his high-born companions proceeded on their journey, while the Ngati-Tokorakau people did not pursue them.

On arriving at the home of Whakaranu and his people, who, as I have related, had visited Whiti-anaunau, the home of Wahieroa, they were hospitably received by those folk, who were a numerous people numbering seven thousand couples, or possibly more. The popular saying was—there they lie as numerous as cockles in a cockle bank—in regard to the numbers of the people. The women were of inferior aspect, and had flat faces and straight noses. Their eyes were restless and eyebrows projecting, the calves of their legs thin, spindle legged, their buttocks and bodies rounded, slim and tall. Most of the men were of spare build, tall and supple; of upright carriage, and having restless eyes.

Whakaranu said to our travellers:—"Let us go to Pariroa to see Pouhaokai and Matuku-tangotango."

Manu-korihi enquired:—"Can we gain any advantage at Pariroa when we arrive there?"

Said Whakaranu:—"Certainly an advantage, but let us act with caution, for that division of our people is a cannibal tribe, therefore let us add to our party so as to equal them in numbers."

When the travellers neared the place a messenger was despatched to inform Matuku-tangotango and Pou-haokai that a party of travellers from distant parts, from north-east of Tawhiti-roa, was

approaching, their chief man being Manu-korihi, whom the fame of the *kohirangi* plumes had attracted, but who intended to return home. The messengers of Whakarau reached their destination and delivered their message to Matuku-tangotango and Pou-haokai, whereupon the latter said :—"I will not agree to persons of other tribes coming here to carry off the *kohirangi* plumes. Let one of you tell Whakarau to leave his party there, not to bring it here. The *kohirangi* plumes of the high-born chiefs of Pariroa shall never be taken as plumes for other chiefs of places other than Pariroa." The messengers despatched by Whakarau returned to the camp of the party of Whakarau, Manu-korihi, Wahieroa and Tuhoro-punga, and repeated the remarks of Pou-haokai. Whakarau remarked to Manu-korihi and his companions :—"I will go and see Matuku-tangotango and Pou-haokai."

Whakarau went to Pariroa and the matter was discussed, but Pouhaokai and Matuku-tangotango would not consent. Matuku said that he would consent if one hundred persons were handed over to them as a food supply. Whakarau was annoyed and said that he would conduct his party to the place where the *kohirangi* bird was found, and there take the feathers they wanted for themselves.

Said Pou-haokai ;—"Do not act in that manner, lest the cannibal fires of Pou-haokai should flame up."

Whakarau replied :—"What are fire flames compared with overwhelming waters"—and Whakarau withdrew. After he had gone the people of Matuku-tangotango and Pou-haokai assembled at Pariroa and discussed the question of fighting.

When Whakarau returned to the camp of Manu-korihi, the story of his reception by Pou-haokai and others, with their remarks, was discussed, and it was decided that the blade of the weapon be lifted. Manu-korihi and his companions remarked :—"We did not come here with the intention of fighting, but as your friends take up that attitude, so be it, we will greet the distant homeland and farewell our folk and the home fires." As he concluded his greeting Manu-korihi enquired of Whakarau :—"What mode of attack do your people practise?"

Whakarau replied :—"The methods termed *rangatahi* and *kautere matua*."

Again Manu-korihi enquired :—"And how do you dispose your forces in the forefront?"

Said Whakarau :—"In a similar manner."

Manu-korihi remarked :—"Let my plan be adopted in regard to the conduct of the fighting. Let each attacking party consist of five hundred men, and let there be six divisions of our forces. Let them remain inactive until the shadows of our advancing enemies fall upon us, and then rise, so that when we rise to attack the enemy will be quite near."

To this plan Whakarau consented, and the companies were arranged, four being concealed within the channel of the river, while two were placed out in the open to lure onward the force of Pou-haokai and his people. On the morn of another day the enemy force was seen advancing like unto a forest of drift wood on the face of flood waters.

Manu-korihi proposed that two companies should take up a position in front and there perform the exercises of defiance, the two companies close together, but the individuals in open order, so that both the eyes and thoughts of the enemy should be fixed on them and not diverted toward other places, until the parties in concealment made themselves known.

The force of Matuku-tangotango and Pou-haokai advanced until head and shoulders of the company were between the ambuscades lying in concealment, and the members of the company were scattered. Then arose one of the enveloping companies, and some of the enemy fled. Another company attacked, and the force of Pou-haokai became separated; then the third company attacked, and the enemy was in serious difficulties. Then the whole of the companies attacked together and defeated the force of Pou-haokai and Matuku-tangotango. It is said that the plain of 'Tauwhanga was covered with the bodies of the dead. Pou-haokai, Matuku-tangotango and many others escaped, owing to the force being a large one. This defeat became known as Tahumaero.

Then Manu-korihi and Whakarau continued their journey to Pariroa that same night, arriving at that place next day. As they advanced, the people of Matuku-tangotango, when they saw them coming, fled to the ranges and forests to hide themselves.

Many of the desired plumes were obtained after the fight of Tahumaero, as also at Pariroa, where huts were plundered, and plumes and other things obtained. Then the people of the party of Manu-korihi and Whakarau returned to their own districts.

Now when Pou-haokai and others were defeated at Tahumaero some of the captives were carried off as slaves by the party of Manu-korihi. While on the march Wahieroa was murdered in his sleep by his own slave, who thereupon fled and was never found; he was slain in the night and his body was found next morning.

On arriving at Te Awa-taranga, the district of Ngaupara, Manu-korihi and Whakarau's people encountered the local folk. On reaching the bank of the river they found the Ngati-Tokorakau people assembled in great numbers on the level land at Mahapara, north-east of the river. Whakarau now sent a messenger to Kowaiwai:—"Tell him that this is the party of Manu-korihi returning to their own land. Let them proceed in peace to their own place. Through no fault of

theirs did your father, Ngaupara, die; the fault was your father's. Manu-korihi was but defending himself when your father and others of your people perished."

The messenger returned and stated that the crossing of the Awataranga would not be consented to, and if any attempt was made to cross, then the party would be attacked. Whakarau said to the three messengers:—"Go again, and say, 'If such is your intention then we and the party of Manu-korihi will die together in your presence.'"

The three messengers reached their destination and delivered the message of Whakarau, but Kowaiwai, son of Ngaupara, said:—"What care I for Whakarau," and he slew two of the messengers; the other escaped and returned to report the death of his companions and the remark of Kowaiwai:—"What care I for Whakarau."

Whakarau sent for more of his men, and over five hundred came, whereupon the parties of Whakarau and Manu-korihi began making rafts or floats of bark by doubling up or bending the bark, each of which floats carried two persons. When two thousand of these floats were made, then a crossing was effected, four thousand crossed and landed; some of these returned to bring back the floats for others. The whole six thousand then attacked, and the forces of Kowaiwai were in difficulties, and thus could not prevent others crossing. Thus the whole of the forces of Whakarau and Manu-korihi crossed the river and took part in the fighting which was carried on until night, continued the next day, even unto night. In this fighting the Ngati-Tokorakau folk were defeated and Kowaiwai was taken captive. He said to Manu-korihi:—"Let me be spared by you," whereupon Manu-korihi called out:—"O man; it is well. There is a proper time for head breaking and a proper time for the sparing of life." Thus was the life of Kowaiwai spared.

Then the Ngati-Tokorakau folk were slaughtered, none escaped save Te Kowaiwai. The bush camps and riverside hamlets of the Tokorakau tribe were raided, and men and women were captured, including the women of Kowaiwai. Whakarau advised that all those lands of Ngaupara of the Whakaurangi district be occupied by Manu-korihi, but Manu-korihi said:—"Shall we punish twice, the slaying of men who lie spread on the ground, and now take away the land of the women and children? Let them remain here; I did not come here to fight, and only consented to do so in order to clear my path, nothing more. The way is now clear before me, so let them remain here and dwell in their homes."

Whakarau and his people now returned to their own district, and Manu-korihi and his party came back to their home at Whiti-anaunau, bringing with them the feathers of the *kakerangi*, *kohiwai*, and *kohirangi* birds, such were the tail plumes obtained by them. It is said that

those feathers were remarkably handsome. When they arrived at Whitikau, the home of the wife and people of Wahieroa, and they heard that Wahieroa was dead, there was much weeping and mourning.

* * * * *

Now at that time Rata was at his mother's breast. When he grew up he enquired of his mother:—"Where is my absent father?" The mother replied:—"He died at Pariroa, south of Tawhiti-roa, slain by Pou-haokai and Matuku-tangotango, when accompanying the party of Manu-korihi and others; while with that party your father Wahieroa was killed.

Now, when Rata heard of the men who had slain his father, he set off to fell a tree wherefrom to fashion him a canoe. He and his people felled the tree and then returned home. Next morning when Rata and his folk returned to hew out the canoe, they found the tree standing up on its own stump again. Quoth Rata:—"What can be the cause of the behaviour of this tree?"

The tree was again felled, its top cut off, and again the men returned home. The next morning Rata and his men came to commence the hewing, but arrived at the place only to again find the tree standing on its own stump. Rata now returned home and told his mother of his trouble with the tree, whereupon the mother said:—"Go to Ahuahu, to your elder Whakaihorangi, who will point out to you the cause of that action of your tree."

So Rata went to Ahuahu to see Whakaihorangi; on his arrival his elder said to him:—"Since you have come, what is the object of your visit, lad?"

Rata replied:—"I am in trouble about my tree; three times I felled it and each time it again rose into an upright position; I am convinced that some supernatural beings are erecting that tree again, a very numerous supernatural folk, the forest is full of those weird folk."

His elder, Whakaihorangi, said to Rata:—"Just so, lad; those are your elders."

Rata enquired:—"Where do those folk belong to: where is their home?"

Whakaihorangi replied:—"By the bounds of Hinemoana, on mountain tops, in *tapu* places they roam and dwell; in lower realms giving on the spirit world, with your ancestress the Earth Mother, they roam and sport, ever joyful they move to and fro by day and night in all realms."

Rata asked:—"And what about my tree?"

Whakaihorangi explained:—"Go and fell your tree; when it is down cover the stump with *paretao* (a fern, *Asplenium*). Then, when the night falls come to the *tuahu* and wait there until I arrive."

Rata followed the advice of his elder, felled his tree, covered its stump with ferns, and, when evening arrived, he conveyed those ferns to the *tuahu*, where he found Whakaihorangi standing. The elder put forth his hand, took the ferns, and waving them up and down, recited over them certain ritual which is ever employed by priests of the *tuahu* and *ahurewa* in connection with the felling of trees to be fashioned into canoes, or ridgepoles of superior houses, or carved main posts of a stockade, or cenotaphs erected in memory of highborn men and women. Such were the occasions on which this ritual was employed.

The canoe was then adzed out, hewn with adzes mentioned in the ritual, 'Te Haemata-o-te-rangi, 'Te Rakuraku-o-Tawhaki, Pukupuku-te-rangi and Manu-tawhio-rangi. The piece to lengthen the hull was hewn out, the stern, the bow, the topstrakes; finished were the thwarts, the prow piece, the stern attachment, the decking, the *puneke*, the *utuutumatua*, the carved work, and all things pertaining to a war canoe. These included the outriggers, the balers, the paddles, the crosspieces and uprights for the awning, the fore and aft beams of the outrigger frame, the sails, the cordage, the two anchors, ground and sea, the punt poles, the steering oars. When the canoe was finished, the mother said:—"Your canoe being completed, convey the semblance of it to your elder, that he may with due ceremony name your vessel and recite the charms to ensure a fair passage, that you may be taught by him the ritual by means of which whales are assembled, that they may bear your vessel onward so swiftly that your enemy can never overtake you. That you may be taught the charms that attract the offspring of Rongo-huakai, the various kinds of shark known as *aupounamu*, *huritaniwha*, *makomako* and *wahatara*, which are all man eating sharks."

Rata having agreed to the instructions of his mother, she continued:—"You should start in the Akaakanui period of the year, when Marewa and Antahi (stars) are suspended over the horizon, that you may have a long continuance of fine weather for your voyage."

Rata remarked:—"It is well; let it be at that time you have mentioned."

Now Hinetuahoanga went to Whakaihorangi, the priestly adept, and said:—"Your young relative Rata is about to go forth to avenge the death of his elder 'Te Iwi-i-taia, younger brother of Hema, as also that of Wahieroa, his father, slain at Pariroa through the connivance of Pouhaokai and Matuku-tangotango. Now then, enquire into the route of your young relative by means of divination; will he return hither, or will his party be lost yonder."

Whakaihorangi replied:—"Wait a while. Come back here at this time to-morrow and listen to the message of the gods, but come alone."

At the appointed time Hinetuaahoanga went to Ahuahu, the home of Whakaihorangi, and enquired:—"Has the spirit company arrived with the desired information?"

The adept of the reason replied:—"A message has arrived to the effect that the people are unsuspecting; the deaths of Te Iwi-i-taia and of the young relative Wahieroa will be avenged. You may return home, the news is good, my young relative Rata will return to us."

When the time appointed for the departure of Rata arrived, the month of Akaaka-nui, the canoe of Rata was conveyed to the latrine of the *pa* of Rata, named Pariroa after the place where his elder and his father, Te Iwi-i-taia and Wahieroa, had perished. The priestly expert Whakaihorangi came and conducted all the ritual rightly pertaining to the preparation of the fighting force of his young relative Rata. When all the ritual had been chanted, the canoe was dragged down to the sea, where eight war vessels were launched. The name of the canoe of Rata was "Aniwaru," and over it was recited the appropriate ritual.

The vessels being launched they were paddled to the region of Pariroa, the home of Pouhaokai, of Matuku-tangotango, of Hinekomahi, and their peoples. Apakura was sent along with them by Whakaihorangi to act as a controlling expert of the various supernatural beings despatched by him as a protection. December was the month in which this party of Rata-i-te-pukenga (for such was his full name) started. When they arrived off Pariroa they lay off out at sea, lest they be seen paddling along. When night arrived, Apakura performed certain magic rites in order to lengthen the period of darkness, under cover of which they proceeded to land. Having landed they proceeded to construct a fortified position for themselves, having finished which they hauled their canoes inside it. Then, as they had to act during daylight, magic arts were again called upon to prolong the hours of daylight, so that no darkness might approach while they were fighting. Now, the previous lengthening of the hours of darkness had so startled the people of the land, all the folk of that whole region, that none of them were seen. At that time those native peoples of Pariroa were suffering much from hunger. At sunrise each day all the men and women set off to search for food on the plains, in vales and forests, and on the sea coast.

The force of Rata now set out and slew all they met of the local folk roaming about seeking food. The larger parties attacked the fortified villages and took those of Kotau, Te Pokahou, Te Mangawai Kopara-kore and Hau-rarama, the latter being the *pa* of Pouhaokai, his daughter Hinekomahi, and her brother Kaukau-awa. Now

remained Awarua, the *pa* of Matuku-tangotango, as also that belonging to Mahana, Paopao, Peketuarangi and Huri-taniwha. Rata said to his party:—"Seize the outlying places first and leave the inner ones to be attacked afterwards." Hence the places mentioned by me were assaulted.

Now, when Hau-rarama, the *pa* of Pouhaokai, fell, the force moved against Awarua, the *pa* of Matuku-tangotango, ascending a neighbouring hill, a coign of vantage, whence one called out to Hau-rarama: "O Pouhaokai! Does the noise and the pervading fragrance from the ovens denote abundant food?"

Then Apakura called out:—"Are you who is enquiring Matuku-tangotango?"

The speaker replied:—"It is I."

"The noise is that of man slaying; the odour is that of baking human flesh."

Matuku-tangotango heard the calling, and bawled out:—"O Pouhaokai!" Apakura answered:—"Here I am."

Matuku-tangotango shouted:—"Give me some food, human flesh."

Aparangi called out:—"Sweep the plaza, let floor mats be spread in the house, in order that bearers of food for you, of human flesh, may proceed."

Again the voice of Matuku-tangotango bawled out:—"O Pouhaokai!" Apakura answered:—"Here am I."

Matuku-tangotango called:—"Let cooked human flesh be the food, O Pouhaokai! Let the food for Matuku-tangotango be cooked human flesh." Apakura called out:—"O! Sweep the place, and lay the mats in the house, O Matuku-tangotango."

When the plaza and house had been prepared by Pouhaokai, the people of the raiding force started and conveyed thither the baskets of food, the food in all the baskets being human flesh, and the bearers thereof numbered two hundred. The people of Matuku-tangotango opened the gate of the *pa* of Awarua. Apakura said to the food bearers:—"When you enter the house to deposit the food for Matuku-tangotango, let one hundred baskets be left there, and one hundred baskets deposited on the plaza. The seat of Matuku is just under the window of the house. Summons all his companions to come outside and eat, then close the door and window, and lash them securely. When the heads and shoulders of his men are bowed over the food, let men stand behind to slay them. Cook the bodies, and then open the door and enquire:—"O Matuku! Will you have as food some cooked human flesh?" When he answers and bawls out:—"Some food; some human flesh"—then carry it in and fill the central space of the house with food. When those foods are consumed, then sleep will follow, whereupon arrange three cords, one to the ridgepole of the

house, which cord should be brought down to the doorway, and one to each wall, the ends of the cord to be passed outside; the pulling should be toward the rear of the house."

Such were the instructions of Aparangi to Rata-i-te-pukenga and his men. Then the party set off, and, on entering Awarua, the *pa* of Matuku-tangotango, the cry of the people of the place was heard:—Welcome to the food, to human flesh. Welcome to the prepared food; the food is human flesh."

On the arrival of the party at the plaza of the house of Matuku-tangotango, the name of which was Haohaonui, Matuku entered his house, he alone entered and remained within. One hundred baskets of food were put in the house, and one hundred baskets distributed on the plaza. When the food was placed in the house, then the window and door were closed, and both were lashed. The people ran to partake of the food, the food deposited on the plaza. At this juncture the people of Matuku were slain by Rata-i-te-pukenga, and then cooked. The members of the raiding force heard the voice of Matuku-tangotango bawling forth appreciation of his feast of human flesh. Matuku thought he was eating the flesh of persons of a party of strangers from other lands, but not so, he was eating that of his own fried Pouhaokai, and that of their own folk.

Rata-i-te-pukenga called out:—"O Matuku!"

Matuku-tangotango answered:—"Here am I lying down; food has been cooked, human flesh is my food."

Rata said:—"Cooked human flesh is now being conveyed to the house as food for Matuku-tangotango."

The door was opened, and persons entered and deposited food for Matuku-tangotango. One hundred of his own people were cooked bodily and handed over to be eaten. Matuku-tangotango was overjoyed at the heap of human flesh; the central space of his house was covered; his tongue kept licking his food.

When the food was deposited, Rata-i-te-pukenga called out:—"O Matuku!"

And Matuku answered:—"Here am I."

Again spoke Rata-i-te-pukenga, as he stood outside the window:—"Eat! Eat! O Matuku-tangotango."

Replied Matuku:—"Here I am partaking of the feast provided by you, O 'Tahuaroa!"

That person 'Tahuaroa was a younger brother of Pouhaokai. On account of the sound of the voice of Rata-i-te-pukenga, he was taken for 'Tahuaroa, hence the mistake.

So Matuku ate away of the flesh of his own people of his village, of Awarua. Then the back of the house was heaped (with brush), as also the two side walls and the front.

Presently Matuku-tangotango called out:—"O Tohuaroa!"

Rua-i-te-pukenga answered:—"Here am I, O Matuku."

"What is that resounding noise I hear?" asked Matuku.

Rata-i-te-pukenga replied:—"It is nothing; merely our people kindling the oven fires wherewith to cook human flesh for you, O Matuku!"

Said Matuku:—"The stomach is full, the craving for human flesh is satisfied; leave for to-morrow the desire for cooked human flesh." Then Matuku-tangotango fell asleep, and Rata-i-te-pukenga recited a charm to render his sleep a profound one. As the charm of Rata-i-te-pukenga concluded, the nose of Matuku was heard rumbling like unto thunder rumbling along the horizon. Then Rata said to his men:—"Arrange the cords of the doorway."

The cords were arranged according to the instructions of the priest Apakura in the first place. When the cords were so arranged, then the back and side walls were kindled by means of fiercely burning fires, and the heat penetrated the house. The sleep of Matuku-tangotango was very sound, and, in the dead of night, when the evening rising stars had descended to a place where the sky hangs down, prior to disappearing, then the front of the house was set fire to. When it burned fiercely, Matuku-tangotango called out:—"O Tahuaroa! There is a roaring sound in my house."

Rata answered:—"O, it is only Tawhirimatea (personified form of winds) and his offspring (the Wind Children)."

Whereupon Matuku-tangotango grunted; ere long a tongue of fire appeared flickering (*whākapi*) in the house. Then called Matuku-tangotango:—"O Tahuaroa! Here is Mahuika! Mahuika is moving within. Open the door."

The door was struck by Matuku, and broken, he thrust his head out, the three arranged cords were pulled, and now Matuku was caught and consumed by fire, his neck strangled in the cords; he was then dragged forth and laid outside.

The bones of Matuku-tangotango, of Pouhaokai, and of Huri-whenua were brought away to serve as bird spear points, and as fishing hooks for *kauwaeroa* (syn. *hapuku*). This was the origin of the native custom of using (human) bones as bird spear points and fish-hooks.

Here the story ends. The death of Wahieroa, father of Rata-i-te-pukenga, was avenged, and Rata and his force returned to his mother, and his elder Whakaihorangi. And here this tale ends.

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The above story is full of contradictions and is apparently a mixture of myth and fact. Upon confused accounts of voyages to different lands, such myths as that pertaining to the forest elves have been engrafted.

The above is evidently a tradition of the time when the ancestors of our Maori folk were dwelling in Eastern Polynesia,* but in course of time the relation of it has become confused with other matters. We are told that a certain people of inferior culture, who cultivated no food supplies, who constructed only rude sheds and moved about from place to place instead of having a fixed abode, dwelt in a land far to the south-west of the former home of the Maori, the journey or voyage to which land occupied four months. Yet some of these folk visit the Maori land in the far north-east, hence they must have been builders of sea going vessels, and navigators, and they could not be such without living in permanent villages and practising agriculture. Moreover the party of Rata finds them living in fortified villages, which demands permanent houses or huts, and the house of Matuku was evidently the *whare maori* of New Zealand.

Such savages as are described could not be found in any part of Polynesia or Melanesia, and to become acquainted with an ever wandering low-grade people ignorant of agriculture, the Maori must have visited, Tasmania or Australia, a by no means improbable occurrence. The term *pakiwhara*, applied to these inferior folk, seems to imply nakedness, lack of clothing, a peculiarity of many Pacific peoples. As is usual in such traditions the two far sundered peoples of totally different culture stages speak the same tongue, and converse with ease. An explanation of all these absurdities would be that this story is composed of a tradition of a voyage to the Fiji Group, with which is confused that of another to Australia. On to this confusion have been tacked old myths such as that pertaining to Hine-tuahoanga and the fairy folk.

A similar condition of confusion is noted in the traditions pertaining to the settlement of New Zealand, wherein the statement concerning degraded savages of a low culture stage is contradicted by other evidence.

As to the time occupied in the voyage between the two lands, but little notice can be taken of this, for the Polynesian was an erratic voyager and thought little of wayside sojourns running into weeks or even months. Such halts, moreover, were often necessitated by the waiting for favourable winds.

It will also be noted that the names mentioned, both personal and topographical, as pertaining to the so called savages of Pariroa, are purely Maori, as is observed in the traditions respecting the Maioriori or Mouriori aborigines of New Zealand. All these peculiar contradictions and inconsistencies in their traditions never seem to worry the Maori at all, indeed he does not seem to be aware that they exist.

* Western—EDITOR.

The entrance of the marvellous into the above narrative is, of course, to be expected. Such useful arts as that of lengthening day or night were firmly believed in, therefore why not insert them.

See Fornander, Vol. I., p. 34, footnote—Is Rata story a remembrance of an old-time Polynesian raid into Melanesia.

KO WAHIEROA, KO RATA.

I TETAHI wa noa mai ka ara te ope haere o Manu-korihi, he tangata rangatira tenei no Ngati-Te Ahi-uturangi, no Ngati-Pakau-moana, me etahi iwi ona, ki tetahi whenua tauhou ana i a ratau. Ko nga tangata i haere i taua ope haere e tata ana ki te mano e rima rau pea, engari i penei te kupu a nga kaumatua, kotahi mano tuma; na reira i maharatia ake kotahi mano e rima rau pea. Ko taua ope haere he mea whiriwhiri te ahua o te tangata, kei nga tangata pakeke, pakari hoki, te ahua ki te haere. He roa te ara e kii ana, ki te whakatika atu i Whitikau, kei Tawhiti-roa tenei wahi, ka ahu atu te haere whaka te tonga mauru, ka tae atu ai ki Pariroa (kei te taha moana taua kainga nei), era e pau te wha marama e haere ana ratau, neke atu. Ko te whenua me te kainga e haere atu ra te ope haere nei, no Pou-hao-kai, no Matuku-tangotango, no tetahi wahine rangatira, no Hine-komahi, he tanihine na Turongonui. Ko Te Rara-a-takapu, ko Whakaaupara, ko Mohokura, koia tera nga rangatira o taua takiwa o Pariroa. Ko te iwi noho o reira he pakiwhara, ara he iwi noho koraha, kaore he whare penei me te whare o naiane, he wharau te whare. Kaore e mahi kai ana, ko nga kai e mahia ana, he ika, he pipi, he manu, he hua rakau, koia ra a ratau kai e mahi ai. Kaore e roa e noho ana ka neke te pahi he wahi ano noho ai; koia te take i kore ai e noho a whare.

Ko te take o te haere a Manu-korihi, a Kohu-wairangi, a Mangamanga, a Paritu, a Kokau, a Wahie-roa, a Te Kakau, a Tuhoro-punga, me etahi atu o taua tira ariki nei—i tae mai tetahi ope haere no Te Pariroa ki Whiti-anaunau, ara ki te kainga o Wahie-roa; ko Whakarau te ingoa o te ariki o taua ope haere mai. Ka kitea tetahi piki, he huruhuru manu, he huruhuru no te kakerangi, koia tera te ingoa; ka pai aua piki. Ka uia atu e nga ariki o Whiti-anaunau nei me he mea he nui taua manu, a te kohirangi; ka ki mai ratau he nui.

Ka mea atu a Wahieroa:—"He pewhea o koutou iwi o kona mo nga tangata haere atu o nga iwi ke atu, he pai ranei?" Ka mea mai a Whakarau, te ariki o taua iwi:—"He pai me haere nui, he kinome he ope ruarua, he kohuru na nga tangata noa iho nei.

Ka tata ki te hoki a Whakarau me tona ope haere ki Pariroa, ki to ratau takiwa, ka mea atu a Manu-koriki ki a Whakarau:—"He aha te wa pai mo te haere atu, e tupono ai ki te wa nui te manu na, te kohirangi, ki to koutou takiwa?"

Ka mea mai a Whakarau:—"Hei te ngahuru o nga hua rakau e whakatata ana ki nga wahi pera."

Ka mea atu a Manu-korihī:—"Ka haere atu taku ope tiki atu i te piki ariki o to koutou takiwa."

Ka mea mai a Whakarau:—"Whanake." Ka hoki a Whakarau ki Pariroa.

Ka roa, ka tata ki te wa o nga hua rakau e whakamaru ai, ka haere te ope o Manu-korihī ratau ko ona hoa ariki i kiia ake ra e au. Haere ake te ope nei he tangata pakeke, pakari, māmā hoki ki te haere roa; koia nei aua ariki i haere i taua ope haere—Manu-korihī, Wahieroa, Paritu, Kohu-wairangi, Mangamanga, Kokau, Te Kakau, Tuhoro-punga, Te Iwi-i-taia, ara atu ano etahi o taua ope haere o Whitikau ki Pariroa, kihai i tapeke mai i au o ratau ingoa.

Ka tae te ope nei ki Whakauranga, e tata atu ana ki Pariroa, ka tae atu ki te kainga o Ngati-Tokorakau, he iwi ano tera, ko Te Ngaupara te rangatira o tera iwi. Katahi ka ki mai a Ngaupara:—"E haere ana koutou ki whea?"

Ka mea atu a Manu-korihī:—"Ki Pariroa, ki te kainga i a Matuku-tangotango, i a Pou-haokai, ki te tiki piki kohirangi, he manu, hei piki mo matau."

Ka mea mai a Ngaupara:—"Kaore koutou e tukua e au kia haere."

I reira tetahi awa, ko Te Awa-taranga te ingoa, e ahu whaka te mauru ana te rere ki te moana: I reira te ope o Manu-korihī me ona hoa. Ko te nuinga o te ope o Manu-korihī i muri e haere mai ana, i peratia te haere kia toru ropu te haere, he rima rau ki te ope kotahi, a ko te tira anake i a Manu-korihī i kite nei a Ngaupara.

Ka mea atu a Manu-korihī:—"He aha to take i arai ai koe i taku tira haere?"

Ka mea mai a Ngaupara:—"He takahi nou i au me aku iwi, me taku whenua, me to kai haere i nga kai o taku whenua. E kore to ope e tukua e au kia whiti i te awa nei; me hoki koe."

Ka mea atu a Manu-korihī:—"He roa rawa te ara i haere mai nei ahau, e kore e taea e ahau te hoki, pai atu me tuku ahau kia haere."

Ka mea mai a Ngaupara:—"E kore koe e puta i nga taratara o Te Awa-taranga"—o te awa nui ra i kiia ake ra e au.

Ka mea atu a Manu-korihi:—"Kaore aku hiahia kia tu he pakanga maku ki a koutou; ko taku hiahia he haere tika ki Pariroa ki te tiki i nga huruhuru o te manu kohirangi."

Ka mea mai a Ngaupara:—"E kore koe e puta i au." Ka ki atu ano a Manu-korihi:—"E pai ana. Me pakanga taua inaianei."

Ka hopukia tonutia a Ngaupara me tona ope kotahi rau tuma, ka mate katoa i reira tonu. Ka tukua te whakaaraara ki muri ki a Wahieroa, ki a Tuhoro-punga, ko raua hoki nga tangata taki mai i nga ropu e rua o muri, ka mea atu ki a raua—"Kua hinga te patunga, ko Ngati-Tokorakau, ko Ngaupara, kei Te Awa-taranga e taiki ana; kia tere te whanake, koi mea ka whakaeke ano pea i muri i au."

Katahi ka kaika te haere a nga matua e rua nei i waenganui po. Ka tae atu a Wahieroa, a Tuhoro-punga, me a raua matua e rua. Ka mea atu a Manu-korihi:—"Whakawhiti tatau ki tera taha o Te Awa-taranga." Ka whakawhiti ratau, ka rupeke ki te taha tonga o Te Awa-taranga, ka awatea hoki. Ka noho ki te taka kai ma ratau i reira; kihai i roa ka puta mai te ope tangata e haere mai ana i te taha marangai o Te Awa-taranga, e tae ana pea ki te rua mano topu te ahua o te tokomaha o te ope taua a Ngati-Tokorakau; ko Mohuia, ko Te Korahi nga tino rangatira o taua ope ra. Ka tae mai ki te taha o te awa, ka matakua ki te whakawhiti mai i te awa, he hohonu hoki te wai, he kautahoe ka whiti ai. Ka po ka haere te ope o Manu-korihi, me ona hoa ariki; kaore i haere mai ki te whai i a ratau taua iwi, a Ngati-Tokorakau.

Na, ka tae ratau ki te kainga i a Whakarau me ona iwi, i haere ake ratau ki Whiti-anaunau, te kainga o Wahieroa i kiia ake ra e au, ka manaakitia ratau e taua iwi, he iwi nui tera, e tae ana ki te whitu mano topu, neke ake pea te tokomaha. E ki ana hoki te whakatauki—"Tena, tera te noho ana me te one pipipi"—mo te tokomaha o te tangata o taua iwi. Ko nga wahine, te whakatipu he paruhi, he mata paraha, he ihu rakau te ihu. Ko nga whatu he kanae; he wharewhare nga tukemata; ko nga ateate he ateate kokau, he hema. Ko nga papa, haere ake ki te tinana, he tapuku te ahua, he roroa te tu. Ko nga tane, te tokomaha he kokau te ahua o te tu, he pari hoki he roroa, he ngawari te ahua. He matika te tu o te tangata, ko nga whatu he whatu kanae.

Ka mea mai a Whakarau ki a ratau:—"Me haere tatau ki Pariroa kia kite i Te Pou-haokai raua ko Matuku-tangotango."

Ka mea atu a Manu-korihi:—"He pai ranei mo matau kei Pariroa ina tae tatau."

Ka mea atu a Whakarau:—"He pai; engari me haere ano tatau i runga i te tupato, he iwi kai tangata hoki tera o tatau, na reira me apiti e tatau te ope kia rite te tokomaha ki aua tangata hoki."

Ka tata atu te ope haere, ka tukua te karere whakaatu ki a Matuku-tangotango, ki a Pou-haokai, kei te haere atu te ope tuarangi no te pu o te marangai rawhiti o Tawhiti-roa; ko Manu-korihi, na te rongo o te piki kohirangi i haere mai ai, ka hoki ano ki to ratau wa kainga.

Ka tae nga tangata o Whakarau, ka korero atu ki a Matuku-tangotango me Pou-haokai; ka mea mai a Pou-haokai:—"E kore au e pai kia haere mai nga tangata iwi ke ki konei mau ai i nga piki kohirangi. Me ki atu e tetahi o koutou ki a Whakarau waiho atu tona ope i kona, kua hei mauria mai ki konei. E kore nga piki kohirangi o nga ariki turangi o Pariroa e mauria hei piki ariki mo etahi atu ariki ke atu o Pariroa nei."

Ka hoki mai nga karere a Whakarau i tuku ra, ka tae mai ki te puni o te ope o Whakarau, o Manu-korihi, o Wahieroa, o Tuhoropunga, ka korerotia mai nga korero a Pou-haokai ra. Ka mea atu a Whakarau ki a Manu-korihi me ona hoa:—"Ka haere ahau kia kite i a Matuku-tangotango, i a Pou-haokai."

Ka haere a Whakarau, ka tae ki Pariroa, ka korero ratau, kaore a Pou-haokai me Matuku-tangotango i whakaae. Ka mea mai a Matuku-tangotango me wehe kia kotahi rau tangata e waiho hei kai ma ratau ka whakaae ai ia. Ka riri a Whakarau, ka ki atu a Whakarau, kati, ka mauria e ia tana ope ki nga wahi i noho ai nga manu kohirangi tango huruhuru ai ma ratau.

Ka mea atu a Pou-haokai:—"Kua e pena, koi mura te ahi kai tangata a Pou-haokai."

Ka mea atu a Whakarau:—"Hei aha te mura ahi i te wai whenua e taupoki ana." Ka wehe mai a Whakarau.

I muri i a Whakarau ka huihui nga iwi o Pou-haokai, o Matuku-tangotango, ki Pariroa turia te korero mo te whawhai.

Na, ka tae mai a Whakarau ki te puni o Manukorihi ma, ka korerotia nga korero o te taenga o Whakarau ki Pariroa, a Pou-haokai ma, a kua tuturu te korero ka ara te rau o te patu ki runga.

Ka mea atu a Manu-korihi me ona hoa:—"Kaore matau i haere mai ki te pakanga, kati, kua pena na te kupu a o hoa, e pai ana, poroporoaki te roa whenua, te wa kainga, ki te iwi me te ahi whakatau."

Ka mutu te maioha a Manu-korihi, ka ui atu ki a Whakarau:—"He aha te whakaeke a to iwi?"

Ka mea a Whakarau:—"He rangatahi, he kautere matua."

Ka mea a Manu-korihi:—"A, pewhea tau whakatakoto i te waha o te pakanga?"

Ka mea a Whakarau:—"He pera ano te ahua."

Ka mea a Manu-korihi:—"Waiho i taku he ara pakanga ma tatau; kia rima rau ki te kokiri kotahi, kia ono nga matua, me

takoto kia eke rawa te ata tangata ki runga i a tatau, ka ara ai, kia ara ake ana he tata rawa."

Ka whakaae a Whakarau, ka takoto nga matua, koia tenei te ahua o te takoto. Na, ko nga matua e wha o waho i huniaia ki roto ki te awa takoto ai. Ko nga matua e rua i roto i tu marakerake tera hei poa i te matua a Pou-haokai ma. Ka tae ki te ata o tetahi rangi, ka kitea atu e haere mai ana te ope taua nei, me te uru ngahere tera e tere ana i te wai huri rangi.

Ka mea a Manu-korihi me tu nga matua e rua o roto o te waha o te pakanga ki te tuone, kia ahua mataratara te tu a te tangata, kia urupuia ai te tu a te matua, kia whangaia nga whatu me nga mahara o te ope taua, kaore e aurara te whatu ki wahi ke ake, me nga mahara, ara ake ano he matua ohotata kei wahi ke ake e takoto ana.

Ka haere mai te ope taua a Pou-haokai raua ko Matuku-tango-tango, a ka ngaro te upoko me te tinana o te matua ki roto i nga matua tahapa e takoto ra i te wahi ngaro. Kua rauroha te haere mai a te tangata o te matua a Pou-haokai. Katahi ano ka maranga tetahi o nga matua o te whakauru o waho. Ka pakaru te matua ki reira, etahi, ka maranga hoki te matua o tetahi taha o waho, ka wehe ano te matua a Pou-haokai, ka ara te matua tuatoru, ka raruraru i konei te ope taua a Pou-haokai. Ka maranga katoa nga matua nei, ka patua, ka mate te ope taua a Pou-haokai raua ko Matuku-tango-tango. E kiia ana kapi ana te mania o Tauwhanga i te tinana tangata o te tupapaku. Ka puta a Pou-haokai, a Matuku-tango-tango, me te tini atu o nga tangata i te nui o taua ope taua. Ka aranga tenei matenga ko Tahumaero. Ka mutu tenei.

Na, katahi ka haerea touutia e Manu-karihi, e Whakarau, ki Pariroa i taua po ano, ao rawa ake te ra ka tae atu ki te takiwa o Pariroa. Ka kite mai nga iwi o Matuku-tangotango, o Pou-haokai, e haere atu ana, ka omaoma ki runga i nga maunga, ki roto i nga ngahere ngaro atu ai.

Katahi ka riro mai i te parekura i Tahumaero te taonga nei te piki; tae atu ra hoki ki Pariroa ka murua nga taonga o roto i nga whare, me nga piki hoki, a hoki mai ana te ope haere o Manu-korihi raua ko Whakarau ki a ratau ake takiwa.

Na, i te hinganga o Pou ma ra i Tahumaero ra ka mau herehere mai etahi o nga herehere i te ope haere o Manu-korihi ma ra. Ka tae mai ki te ara, ka kohurutia a Wahieroa e tana herehere ake, i a ia e moe ana. Ka oma taua herehere, kaore i kitea. No te po i kohurutia ai, i te ata ka kitea kua mate.

Ka tae te iwi nei ki Te Awa-taranga ki te takiwa o Ngaupara, ka tupono atu a Manu-korihi me nga tangata o Whakarau, e tata ana pea ki te rima mano, hei awlina i te ope o Manu-korihi. - Ka tae atu ki te taha o te awa, e noho mai ana taua iwi a Ngati-Tokorakau, kapi tonu te raorao o Mahapara, o te taha marangai rawhiti o taua awa, i

taua iwi. Ka tonoa atu e Whakarau tetahi tangata ki a Kowaiwai:—
 “Me whakaatu ko te ope tenei o Manu-korihi e hoki ana ki tona
 whenua, me tuku pai atu e koe kia hoki pai ratau ki to ratau whenua;
 e hara i a ratau te he i mate ai to papa, a Ngaupara. Na to papa ake
 tera he, he karo patu ta Manu-korihi i mate ai to papa, me etahi o o
 iwi.”

Ka hoki mai taua karere, ka mea mai kaore ia e whakaae kia
 whiti atu ki tera tarawahi o Te Awa-taranga, ki te whiti atu, ko te
 wa tonu tena o te pakanga. Ka mea atu a Whakarau ki nga karere
 tokotoru:—“Haere ano, mea atu ki te pena to whakaaro, me mate
 tahi matau ko te ope a Manu-korihi ratau ko ona hoa ki to aroaro.”

Ka tae nga karere tokotoru nei, ka korero atu i taua kupu a
 Whakarau. Ka mea mai a Kowaiwai, tama a Ngaupara:—“Hei aha
 maku a Whakarau.” Ka patua e ia tokorua, ka oma mai tetahi o
 aua karere, ka whakaatu mai kua mate ona hoa, a ko te kupu a
 Kowaiwai—“Hei aha maku a Whakarau.”

Ka tonoa e Whakarau etahi o ona tangata, ka tae mai nga
 tangata o Whakarau, e rima rau atu hoki. Ka huri te ope o
 Whakarau me Manu-korihi ki te mahi mokihi, he rangiura rakau,
 he mea koko, tokorua ki runga. Ka oti nga mokihi e rua mano,
 katahi ka whakawhititia i te atea; ka kau atu e wha mano, ka u atu
 ki uta. Ka hoki mai te tangata o etahi o nga mokihi nei ki te
 whakahoki mai i nga mokihi mo etahi. Ka ara te pakanga a nga
 mano e ono, ka raruraru ki reira te taua a Kowaiwai. Ka whiti
 katoa atu nga tangata o Whakarau, o Manu-korihi, ki te waha o te
 pakanga whawhai ai, a po noa, ao noa te ra, po noa. Ka hinga a
 Ngati-Tokorakau i konei, ka mau herehere a Kowaiwai i konei. Ka
 karanga ake a Kowaiwai ki a Manu-korihi:—“Kia ora ahau i a
 koe.”

Ka karanga atu a Manu-korihi:—“E tama! E pai ana, he
 ingoa te upoko pakaru, he ingoa ano te whakarauora.” Ka ora a
 Kowaiwai i konei.

Katahi ka patua te iwi, a Ngati-Tokorakau, i konei, kore rawa
 tetahi kia ora te patu, ko Te Kowaiwai anake. Ka tikina nga kainga
 noho ngahere o te iwi o Tokorakau, i nga tahataha o taua awa, ka
 riro nga wahine a Kowaiwai me te tini o te tangata, tane, wahine.

Ka mea a Whakarau me whakanoho e Manu-korihi taua whenua
 katoa, te rohe katoa o Ngaupara o taua whenua o Whakauranga.

Ka mea atu a Manu-korihi:—“Kia rua, ko te patu i te tangata
 e hora nei, ko te tango hoki i te whenua o nga wahine, o nga
 tamariki. Waiho kia noho ana; kaore au i haere mai ki te pakanga,
 engari i whakaae ai au ki te whawhai kia watea taku ara, ka mutu;
 kua watea nei te ara, waiho kia noho ana i o ratau kainga.”

Ka hoki a Whakarau me ona iwi ki tona takiwa. Ka hoki mai
 a Manu-korihi me tona iwi ki to ratou nei kainga, ki Whiti-anauau,

me nga huruhuru o nga manu nei o te kakerangi, o te koihiwai, o te kohirangi, koia nei nga huruhuru humaeko i riro mai i a ratau. He nui te pai o aua huruhuru e kiia ana, te huatau. Na, tae mai ki Whitikau, ki te kainga o te wahine a Wahieroa me ona iwi, ka rongo kua mate a Wahieroa, he nui te tangi, te uhunga.

* * * *

Na, e kai ana a Rata i te u o tona whaea. Ka pakeke a Rata, ka ui atu ki tona whaea:—"Kei whea toku papa e ngaro nei?"

Ka ki atu te whaea:—"I mate ki Pariroa, kei te pu o te tonga o Tawhiti-roa; na Pou-haokai, na Matuku-tangotango i patu, i ta ratau ope haere ko Manu-korihi me etahi atu, koia tera te ope i mate ai to papa a Wahieroa."

Na, ka rongo nei a Rata i nga tangata nana i patu tona papa, ka haere ia ki te tua rakau hei waka mona; ka hinga i a Rata ratau ko ona iwi te rakau ki raro, ka hoki ratau ki te kainga. I te ata ka haere mai a Rata me ona iwi ki te tarai i te waka, kua tu ano taua rakau ki runga i tona putake ake. Ka ui a Rata:—"He aha te take i penei ai te rakau nei?"

Katahi ka tuaia ano ki raro takoto ai, ka hinga ki raro, ka kotia te kauru, ka motu, ka hoki nga tangata ki te kainga. I te ata ka haere mai ano a Rata me ona tangata ki te tarai, tae rawa atu kua tu ano taua rakau ki runga i tona putake ake. Na, ka hoki a Rata ki te kainga, ka korero ki tona whaea i tona raru i tona rakau. Ka ki mai te whaea:—"Haere ki Ahuahu, ki to tipuna ki a Whakaihurangi, mana e whakaatu mai ki a koe te take i pena ai to rakau."

Ka haere a Rata ki Ahuahu kia kite i a Whakaihurangi; ka tae atu a Rata, ka mea mai te tipuna ki a Rata:—"He mate toku i taku rakau; ka toru aku tuanga ki raro, me te ara tonu ki runga tu ai, a kua kite au he atua kei te whakaara i taku rakau, he iwi atua nui moa atu, ki tonu a ro ngahere i taua iwi atua nei."

Ka mea mai te tipuna, a Whakaihurangi, ki a Rata:—"E hara, e tama aku, ko o tipuna ena."

Ka mea atu a Rata:—"No hea te iwi nei, a kei whea to ratau na kainga?"

Ka mea atu a Whakaihurangi:—"Kei nga tupaki o Hine-moana, kei te tihi o nga maunga, kei nga wahi tapu e haere ana, e noho ana, kei raro kei te Muriwai hou ki Rarohenga, ki to ratau tipuna ki a Papa-tuanuku e takaaroaro ana, he rehia, he harakoa ta ratau na mahi, he haereere noa i te ao, i te po."

Ka mea a Rata:—"A, me pewhea ra taku rakau?" Ka mea atu a Whakaihurangi:—"Haere, tuaia e koe, ka hinga ki raro ka uhi e koe te putake ki te paretao. Kia ahiahi ka haere mai koe ki te Ahuahu, ka whanga mai kia tae atu au."

Ka peratia e Rata, ka hinga te rakau nei, ka uhia ki te paretao te putake o taua rakau. Ka ahiahi, ka mauria nga paretao e Rata, ka tae atu ki runga i te tualiu, i reira a Whakaihurangi e tu mai ana. Ka toro mai nga ringa o Whakaihurangi, ka mau ki nga paretao, ka poaia (? poia) ki runga i nga ringa, ka karakiatia e Whakaihurangi, koia tenei tona karakia i runga i te tuahu:—

“Whiwhia, whiwhia

Tau atu ki nga tupaki, ki nga tihi

O Hine-moana, o Tuanuku

He aro, he aro tipua, he aro atua

Tenei au he uhenga a nuku, he uhenga a rangi

Ki tenei pia, ki tenei taura

He aro tipua no runga no te toi huarewa

No runga no te toi matua

No te toi atua ki tenei pia

He pia tipua, he pia atua no nga rangi tatara

Ki te pu, ki te weu, ki te akaaka rangi . . e . . i

Tenei au he uriuri, he pia no nga rangi tatara

Ki take rangi, e Io . . e . . i

Tau tika, tau aro mai ki to pia

He pia tipua, he pia atua nou, e Io . . e . . i

Tenei au kei te uruuru tapu

Kei te uruuru rangi

Kei te uruuru i te waotu a Tane

Ki te pungakengakenga o tautika, o tauaro

O tau mai ki tenei tama nau, e Ruatau . . e . . i

Hapai ake nei au i taku toki

Ko te Haemata o te rangi

Hapai ake nei au i taku toki

Ko te Rakuraku o Tawhaki

Hapai ake nei au i taku nei toki

Ko Pukupuku te rangi

Hapai ake nei au i taku toki

Ko Manu-tawhio-rangi

He toki tipua ariki, he toki tipua rangi

He toki tipua no nga atua

Ka whakapiritia ki a koe, e Tane-tuturi

E Tane turere, e Tane whirikaha

E Tane torokaha, e Tane puhau rangi

E Tane te waotu—e!

Tenei ka tau, ka tau ki raro ki tenei tipua

Ki tenei tawhito, ki tenei pia uriuri nou

E Tane matua . . e . . i.”

Ka mutu te karakia nei. Na, ko tenei karakia e waiho ana e nga tohunga tuahu, ahurewa, hei karakia ina tuaia tetahi tino rakau.

hei waka taua, hei tahu whare whakanoho whakairo, hei rakau take whakairo mo tetahi pa tuwatawata ranei, hei tiki tupapaku ariki, kahurangi, marei kura, rangatira whakaheke iho ranei. Koia tenei nga take e hapainga ai tenei karakia e nga tohunga.

Na, ka mahia te waka, koira nga toki i taraia ai te waka, a ka oti te tarai te haumi, te kei, te ihu, nga rauawa; ka oti nga taumanu, te tauihu, te rapa me te karaho, te puneke, te ihu, te utuutu-matua, te whakarei o te kei, nga mea katoa mo te waka taua, nga korewa, nga ta wai, nga hoe, nga whiti, nga tokotu, nga huapae, nga ra, nga taura, nga punga e rua, whaka-whenua, nga punga korewa, nga toko waka, nga hoe whakaara o te ihu, nga hoe whakaterere o te kei.

Ka oti te waka nei ka ki atu te whaea:—"Ka oti to waka, kawea te ahua o to waka ki to tipuna, kia kawaea e ia te ingoa o to waka, kia hoia te ara o to waka, kia akona mai ki a koe te karakia taki mai i nga kauika pakake, i a tutara kauika, i a te wehenga kauki, hei amo i to waka kia kore ai e mau i to hoariri. Kia akona hoki ki a koe te karakia taki mai i nga mokopuna a Rongo-huakai, te mango aupounamu, te mango huri taniwha, te mango makomako, te mango waha tara, he mango kai tangata katoa enei."

Na, ka whakaae a Rata'ki nga tohutohu a tona whaea. Ka mea atu ano te whaea:—"Waiho hei te Akaakanui o te tau koe haere ai, kia tarewa mai a Marewa, a Autahi, ki runga o te paeuakai, kia roa ai te paki Matariki hei haerenga mou."

Ka mea atu te tama, a Rata:—"E pai ana, waiho i tau he wa."

Na, ka haere a Hine-tua-hoanga ki a Whakaihiorangi, ki te tohunga o te tau, ka mea atu;—"E haere ana to mokopuna, a Rata, ki te ngaki i te mate o tona tupuna, o Te Iwi-i-taia, taina o Hema, raua ko Wahieroa, ko tona papa i mate ra ki Pariroa i a Pou-haokai raua ko Matuku-tangotango. Tena, torona te ara o to mokopuna, ka hoki mai ranei, ka oti atu ranei tona ope taua."

Ka mea mai a Whakaihiorangi ki a Hine-tuahoanga:—"Tawika! Kia penei ātahi ra ka hoki mai koe ki te whakarongo i te aparangi, ko koe anake e whano mai."

I te ra i rite ai ka haere a Hine-tuahoanga, ka tae atu ki Ahuahua, ki te kainga o Whakaihiorangi. Ka mea atu a Tuahoanga:—"Kua tae mai ranei te ope aparangi me te kupu i torona atu ra?"

Ka mea mai te tohunga o te tau:—"Kua tae mai te kupu e whakawaiwai ana te noho, ka ea te mate o Te Iwi-i-taia me te mokopuna me Wahieroa. Haere, he pai te rongo, e hoki mai ai taku mokopuna, a Rata, ki a taua."

Ka tae ki te wa e rite ai te haere a Rata ki te kaupeka o Akaaka-nui, ka kawea te waka o Rata ki te whakaheke o te pa o Rata, ki Te Pariroa, he ingoa no te wahi i mate ai tona tipuna me tona papa, a Te Iwi-i-taia, a Wahieroa. Ka tae mai te tohunga, a Whakaihiorangi, ka whakahaeren e te tohunga nga karakia katoa e

tika ana hei mahi mana i te ope taua a tona mokopuna a Rata. Ka oti nga karakia katoa te mahi, ka toia te waka ki te moana, mānu ake nga waka taua e waru. Ko te ingoa o te waka o Rata ko Aniwaru, na te tohunga i tua; koia tenei te karakia mo te waka nei:—

“Tau ake nei au i taku nei tau
 He tau tika, he tau aronui
 He tau matua, he tau tipua, he tau arorangi
 He tau ka wheau mai nou
 E Ruatau! E Aitupawa . . e . . i
 Tumatauenga tau tika mai ki tenei uriuri
 No Rangi nui tamaku rangi . . e . . i
 Tenei ka tau, ka tau ki tenei pia
 Ki tenei tama na Tane nui a rangi . . e . . i
 Tau ake nei au i taku nei tau
 He tau tika, he tau aronui, he tau tipua
 He tau na to aro, e Tumatauenga . . e . . i
 Whai ake nei au i taku nei whai
 Kia tau mai nga tipua
 Kia tau mai nga atua kai tipua
 Kai atua, kai tangata
 Ki tenei tama nau, e Tamakaka
 E Tama torokaha . . e . . i
 Tenei to ara he ara tipua, he ara atua
 He ara no to uriuri, he ara no to tama
 Ko Aniwaru kia tau tika
 Kia tau atu ki tuawhenua
 Ki Pariroa i te pu o te tonga . . e . . i
 Tenei ka whakamau atu taku aro ki nga tipua
 Ki nga atua kai tipua, kai atua, kai tangata
 Kia ihi nuku, kia ihi rangi
 Kia ihi to tinana, kia ihi o mata
 Kia ihi o taringa, kia ihi o niho
 Kai tupua, kai atua, kai tangata
 Wheau atu ai ki muri o Tuaropaki-rangi,
 O tuaropaki nuku
 Ngau atu ki Tupari
 Ngau atu ki Tuamatua
 Ngau atu ki a Hine-one
 Ngau atu ki a Hine-kirikiri
 Ngau atu ki maunga tutumaiiao
 Ka tatau te po turuturu
 Ka tatau atu te po tamaki rangi
 Ka tatau te po ka wheau atu
 Ki te po tiwha oti atu . . e . . i

Ko Rata ihi nui, ko Rata ihi roa
 Ko Rata ihi tipua, ko Rata ihi atua
 Ko Rata ihi tangata ki te po
 Ka wheau atu ki Rarohenga
 Ki te Muriwai hou oti atu . . e . . i
 Hau mai to rongo, he rongo tipua
 He rongo atua, he rongo tangata
 Ka mau te hu waiora ki nga rangi
 Ka mau te hu waiora ki tapatu o nga rangi
 Ka mau te hu waiora ki te wa ki nga mata kainga
 Auroki aumoe ana mai Matuku-tangotango
 Aumoe ana mai Pouhaokai
 Aumoe ana mai Hine-komahi e Rata . . e . . i."

"Ka manu nga waka nei, ka hoe ki te takiwa ki Pariroa, ki te
 kainga o Pou-haokai, o Matuku-tangotango, o Hine-komahi me o
 ratau iwi i noho ai. Ka tukua a Apakura e Whakaihurangi kia
 haere hei tohunga whakahaere i nga atua i tukua e Whakaihurangi
 kia haere hei whakaputa i te taua nei kia u atu ki uta. Ko Akaaka-
 mui te kaupeka o te tau i manu ai te ope o Rata-i-te-pukenga, koia
 mei te roanga o tona ingoa. Ka hoe atu, ka tae atu ki Pariroa, ka
 tau atu i waho o te moana, koi kite mai te tere e hoe atu ana. Ka
 po, katahi ka hoe atu, katahi ka tu a Apakura ki te kukume i nga po
 kia po anake nga ra, a u noa atu ratau ki uta. Ka u ki uta, ka mahi
 pa mo ratau, kia oti rawa ka totoia nga waka ki roto i o ratau pa.
 "Tahi ka tukua kia awatea, ka kuuea nga awatea kia roa, kia kore
 ai he po i a ratau e whawhai ana. Na, i te kumenga i nga po ra ka
 where katoa te taanga whenua, nga iwi o taua takiwa katoa, kore
 rawa i kitea atu etahi o o ratau pa ake.

Na, he nui te mate kai i pa mai ki aua iwi tangata whenua o
 Pariroa. No te putanga o te ra ka haere noa atu te mahi a te
 tangata, a te wahine, ki te kimi kai haere i nga mania, i nga awa-
 awa, i ro ngahere, i te taha moana.

Ka whakatika te taua a Rata, ka patua haeretia nga tangata e
 haere ana ki te rapa kai haere. Ka kokiri nga tino matua ki nga pa
 patu ai; ka hinga nga pa hawai (?), a Kotau, a Te Pokahou, a Te
 Mangawai, a Kopara-kore, a Hau-rarama, te pa tenei i a Pou-haokai
 raua ko te tamahine ko Hine-komahi, me te tungane, a Kaukau-awa.
 Na, ka toe ko te pa i a Matuku-tangotango, ko Awarua, ko te pa
 hoki i a Mahana, i a Paopao, i a Peko-tuarangi, i a Huri-taniwha.
 Ka mea a Rata ki tona ope taua:—"Kapohia i nga whetu kai rangi
 o waho, waiho nga pa kai haohao kia tu ana mo muri ka whakaeko
 ai." Koia i patua haeretia ai ko nga pa i kiia ake ra e au.

Na, ka hinga ra te pa a Pouhaokia, a Hau-rarama, ka eke nga
 tangata ki runga o Awarua, te pa i a Matuku-tangotango, ka piki, ka

eke ki runga i te matairangi, ka karanga iho ki Hau-rarama:—"E Pouhaokai e! He kai ranei te haruru nei, te tuhi nei te kakara o te umu."

Katahi a Apakura ka karanga ake:—"Ko Matuku-tangotango koe e whakaui nei?"

Ka mea iho te kai karanga:—"Ko au! Ko au!"

"He patu tangata te haruru nei; he umu tangata te tuhi nei." Ka rongō a Matuku-tangotango, ka whakapakari iho te waha, ka mea a Matuku-tangotango:—"Pouhaokai e!"

Ka mea ake a Apakura:—"Tenei au."

Ka mea mai a Matuku-tangotango:—"He kai, he tangata maku."

Ka karanga ake a Apakura:—"Tahia te marae, wharikitia te whare, kia haere atu te kai kawe kai mau, he tangata te kai."

Ka whakapakari iho ano te waha o Matuku-tangotango, ka mea iho:—"E Pouhaokai E!"

Ka mea ake a Apakura:—"Tenei au."

Ka mea iho a Matuku-tangotango:—"Hei te kai tangata maoa he kai ma Matuku-tangotango."

Ka karanga ake a Apakura:—"E! Tahia; wharikitia te whare; Matuku-tangotango—e!"

Na, ka oti te marae, te whare, te tahi e Pouhaokai. Katahi ka whakatika te ope taua nei, ka mauria nga kono kai, he tangata nga kai o roto o nga kono katoa, e rua rau te ope. Ka tuwhera te tatau o te pa o Awarua i nga tangata o Matuku-tangotango. Ka mea a Apakura:—"E tae hei ro whare takoto ai te kai ma Matuku-tangotango kia kotahi rau nga kono, a kia kotahi rau hei te marae. Ko Matuku-tangotango kei te matapihi o te whare tona nohoanga. Me tono katoa mai ona hoa kia puta mai ki waho kai ai, ka tutaki te tatau, te matapihi, here rawa e koutou kia mau. E tuohu te pokohiwi me te upoko o ona tangata ki te kai, kia tu nga tangata ki muri patu ai. Ka tao e koutou, ka huaki i te whatitoka o te whare, ka ui e koutou, "Matuku-tangotango e! He maoa he kai he tangata mau, e Matuku e!" Ka mea mai ia, "He kai he tangata." Ka whakapakari mai tona waha, ka kawe ano kia ki tonu te awarua i te kai. Ka pau ona kai, katahi ka moe; ka tatai nga taura e toru, kotahi ki te tahu o te whare ka whakaheke iho ai ki te whatitoka; kia kotahi ki tetahi pakitara, ki tetahi pakitara tatai ai, ka whakaputa i nga pito o nga taura ki waho, me kukume whaka te tuarongo te kumenga."

Koia tenei nga tohutolu a Apakura ki a Rata-i-te-pukenga me ona tangata. Katahi ka haere, ka tae ki roto i Awarua, te pa o Matuku-tangotango; ka pa te karanga a te tangata o te pa nei:—"Haere mai, e te kai, he tangata e, haere mai e te kai ka maoa e, he tangata te kai."

Ka tae ki te marae o te whare o Matuku-tangotango, o Hao-haonui, ka tomo a Matuku-tangotango ki roto i tona whare, koia anake i tomo ki roto noho mai ai. Ka tukua te kotahi rau kono ki roto i te whare, kotahi rau kono kai ki te marae toha ai. Ka rupeke te kai ki roto o te whare, ka tutakina te matapihi, te whatitoka hoki, ka hereherea te whatitoka, te matapihi hoki. Ka rere te mahi a te tangata ki te kai, te kai i takoto ra ki te marae. Katahi ano ka patua te iwi o Matuku i konei e Rata-i-te-pukenga, ka mate, ka taona. Ka rongo atu nga tangata o te ope taua e whakapakari ana mai te waha o Matuku-tangotango i te reka o ona kai o te tangata. Mahara ana a Matuku-tangotango he tangata ope hou mai no etahi whenua ke atu e kai ra ia, kaore ko tona hoa tonu ia ko Pouhaokai me o raua iwi tonu ia e kainga ra e ia.

Ka karanga atu a Rata-i-te-pukenga:—"Matuku, E!" Ka karanga mai a Matuku-tangotango:—"Tenei au kei te takoto, he kai ka maoa, he tangata he kai maku."

Ka mea atu a Rata:—"Tenei te mauria atu nei he tangata maoa hei kai ma Matuku-tangotango ki roto i te whare mauku."

Ka tuwhera te tatau, ka uru te tangata ki roto whakatakoto ai i te kai ma Matuku-tangotango. Pau tonu tona iwi kotahi rau nei te tao puku tonu, ka hoatu kia kainga. Ka koa a Matuku-tangotango ki te nui o te whakatihi o te tangata, kapi tonu te kauwhanga o tona whare, ka mitimiti mai tona aero ki ona kai.

Ka takoto te kai nei, ka karanga a Rata-i-te-pukenga:—"E Matuku—e!"

Ka mea ake a Matuku:—"Tenei au."

Ka mea iho ano a Rata-i-te-pukenga, e tu ana i waho o te matapihi, e karanga iho ana:—"E kai! E kai! E Matuku-tango-tango—e!"

Ka mea ake a Matuku:—"Tenei kai te kai i te hakari nau, e Tahuaroa, e!"

Ko tera tangata ko Tahuaroa he taina no Pouhaokai; ka mahara ki te tangi o te reo o Rata-i-te-pukenga ko Tahuaroa, koia i pohehe ai.

Ka kai a Matuku i tona iwi tonu ake o tona pa ra, o Awarua. Katahi ka taiputia te tuarongo o te whare, nga pakitara e rua me te whatitoka. Ka karanga a Matuku-tangotango:—"Tahuaroa, e!"

Ka karanga a Rata-i-te-pukenga:—"Tenei au, e Matuku, e!"

Ka mea mai:—"He aha tenei e haruru nei?"

Ka mea atu a Rata-i-te-pukenga:—"E hara, ko o taua iwi me o taua apa e tahu umu kai tangata ana mau, e Matuku."

Ka mea mai a Matuku:—"Ka puru ka ki kopu, ka makona hiakai tangata, waiho apopo hiakai maoa tangata."

Ka moe a Matuku-tangotango, ka mea a Rata-i-te-pukenga :—
 “E moe ko te moe na Whakarehua ki te po ka wheau atu, ka wheau
 mai ki tenei tama, e Matuku-tangotango . . e . . i.”

Ka mutu te karakia a Rata-i-te-pukenga, ka rongona atu te ihu o
 Matuku, e whakahoro ana tera me te mea tonu tera ko Whaitiri-papa
 tera e horo ana i te huapae o te rangi.

Ka mea a Rata ki ona tama :—“Tuata; whakarouatia nga taura
 o te whatitoka.”

Ka tataitia nga taura pera me te tohutohu a Apakura tohunga i
 mea ai i te tuatahi ra. Ka oti nga taura te tatai, katahi ka tahuna
 mai i te tuarongo, i nga pakitara, ki te ahi kaha te ka, kaha hoki te
 mahana o roto o te whare. Ka au rawa te moe a Matuku-tango-
 tango, ka tae ki waenganui po, ka whakaheke nga whetu rere ahiahi
 ki te taepatanga o nga rangi whakaeroero ai, ka tahuna te whatitoka,
 ka kaha te mura, ka karanga a Matuku-tangotango :—“Tahuaroa e!
 Kei te haruru a roto o taku whare.”

Ka mea a Rata :—“E hara, ko Tawhirimatea me tana whanau.”

Ka ngunguru a Matuku-tangotango i konei, kaore i roa ka puta
 te arero o te ahi ki roto whakapi ai.

“Ka mea a Matuku-tangotango :—“Tahuaroa, e! Ko Mahuika!
 Ko Mahuika e haere nei ki roto. Huakina te tatau.”

Ka paoa mai e Matuku te tatau, ka pakaru, ka puta mai te upoko,
 e kumea ana i nga taura e toru kua oti ra te tatai, kau mau a
 Matuku-tangotango i konei, ka pau i te ahi, ka nonoti hoki te kaki i
 nga taura nei; katahi ano ka toia mai ki waho takoto ai.

Ka mauria mai nga iwi o Matuku-tangotango, o Pouhaokai, o
 Huri-whienua, hei tara wero manu, hei matau hi ika kauwaeroa. Ko
 te timatanga o te waihotanga i te iwi hei tara huata wero manu, hei
 matau hi ika, a te iwi maori.

Ka mutu. Ka ea te mate o te papa o Rata-i-te-pukenga, o
 Wahieroa; ka hoki mai a Rata-i-te-pukenga me tona ope taua ki
 tona whaea me tona tipuna, a Whakaiho-rangi. Ka mutu tenei take
 korero i konei.

A FEW OF THE MAORI WISE SAYINGS FROM LAKE TAUPO.

COLLECTED BY REV. H. J. FLETCHER.

THE few proverbs given below are just a few of those current among the Maoris of Lake Taupo-nui-a-tia. Some of them are indigenous. They carry on the face of them the stamp of their origin. Nos. 1, 2, 4, 5, 10, 11, 13, 20, 21, 22, 23, 25, 35, 38 belong to Taupo. They may be known elsewhere, but there can be no doubt about their origin. No. 3 is a proverb that seems to be current nearly all over New Zealand, but it was used by Tamamutu over 200 years ago. The same is true of No. 39, if not a Taupo saying it was current a long time ago. Of the remainder some have local reference outside the Taupo boundary, but a few remain practically anonymous.

The other references to these proverbs in New Zealand literature are: No. 3, Grey, No. 269; Colenso, No. 14; J.P.S., Vol. X., page 134. No. 6, Shortland gives another version. No. 8, J.P.S., Vol. XI., 130, XVI., 79., XVII., 136. No. 15, J.P.S., Vol. XI., 127. Another version is given in Grey, No. 40, Colenso, 169 and Taylor, 76. Another version of 24 is in Trans N.Z.I., Vol. XLIII. Taylor has "Tu ke" instead of "Take." No. 26 is given by Judge Smith in Trans., Vol. XXII. There are many other versions. No. 26 commencing "E hia" is given by Grey. No. 26, Colenso, 129; Taylor, 51. No. 28 is given in Trans., Vol. XXXI. No. 29 in Trans., Vol. XXII. No. 30 is quoted by Grey and in J.P.S., Vol. XXIV., page 44. No. 32 is given in the same form by Taylor, 52, and Stowell, 126. No. 33 is given in slightly different form by Grey, 240; Colenso, 129, Trans., Vol. XLI. and Stowell, 131. No. 36 is given in Trans., Vol. XXII. No. 39 is quoted by Grey, 548; Colenso, 154; and Judge T. H. Smith in Trans. Vol. XXII.

Trans.—"Transactions New Zealand Institute."

Grey.—Sir. G. Grey's "Maori Proverbs."

Colenso.—A paper in Trans., Vol. XI.

Taylor.—"Te Ika a Maui." 1st Edition.

T. H. Smith.—A paper in Trans. N.Z. Inst.

Stowell.—"Maori-English Tutor."

J.P.S.—"Journal Polynesian Society."

A FEW PROVERBS FROM TAUPO.

1. Tuwharetoa e! kia ata whakaterere i te waka, kai pariparia e te tai monenehu. Tuwharetoa!—Drive the canoe gently, lest it be overwhelmed by the driving spray.

2. Whakamarotia atu ano ka whakahoki mai ana ki te kapua whakapipi.—Stretch out, but return to the sheltering cloud.

3. Ka mate kainga tahi, ka ora kainga rua.—One dwelling place dies, two live.

These three proverbs were used by 'Tama-mutu of Ngati-Tu-whare-toa, about 200 years ago, the occasion was as follows:—'Two chiefs of Ngati-Tuwharetoa, Te Tawiri-o-te-rangi and Te Rangi-kahoke-i-waho had been killed by a war-party from Whanganui. News of this had been brought to 'Tamamutu, who was living at Motutere, on the edge of the Taupo Lake. He embarked with a large war-party on a large canoe named "Te Reporepo," and paddled swiftly on towards Wai-taha-nui, about ten miles south-east of Motutere. While discussing the plan of campaign against the Whanganui raiders, 'Tamamutu urged the warriors to be cautious. Just as a canoe might meet with disaster by driving too hard against the waves. So Tuwharetoa had need of caution in their meditated pursuit and attack on the raiders. (2.) It was a good thing to push out, but it was also well to guard their return. (3.) The man who had only one plan might be killed. The one who had two or more might live. The first two proverbs are purely local. The third one seems to be the common property of many tribes.

4. E noho kai ika, kia haere kai rau.—Fish eaters remain, net eaters are going.

This proverb was used by the raiders mentioned above. They were making their way back to Whanganui from Taupo, by way of the old Maori track along by the eastern side of Roto-a-ira Lake. They stopped to eat some food a short distance north of the present Maori pa of Otukou. 'Tu-rahui, one of the Whanganui leaders, had caught some of the *koaro*, a fish peculiar to Roto-a-ira, and started distributing them to his own men first. By the time he reached Tamakana, the other leader, his net was empty. While they were eating they were suddenly attacked by Tu-whare-toa, and Tu-rahui shouted out to repel the attack but Tamakana replied, "*E noho kai ika, kia haere kai rau.*" He and his party fled and left Tu-rahui with his men to fall under the weapons of Ngati-Tu-whare-toa.

5. Te tangata i mohio ki te matatahi me te kaituha.—The man who understood good and evil or who had the power of life and death.

This is a saying that was applied to Te Rangi-tua-matotoru by

Te Heuheu the 1st. Rangi-tua-matotoru was a great grandson of Tamamutu. He was a man of great *mana*.

6. Mumura, totoro, kai rokohanga koe e Hauoki e Hauoka.—Burn up, blaze away, lest you be overtaken by Hauoki and Hauoka.

This is a saying of Hine-rongo. Hauoki and Hauoka were in the habit of going at most inconvenient times to their neighbours to beg for food. On one occasion as she was kneeling down to blow the embers of her fire into a blaze she uttered the words given, and they were overheard by the two men. Hauoki said, "What is that about me Hinerongo?" Hinerongo replied, "*Tane kai rau aku*." My men of a hundred feasts. She said this because of the amount of food consumed by these two men.

7. Awatope te manu whiti tua, koukou te Manuauare.—Awatope was the bird that escaped. Manuauare was killed.

These two men were brothers. They were living in one place, and on one occasion the elder, Awatope, received a sign that a war-party was approaching. He advised his brother to flee with him but he would not listen. Awatope ran away and escaped, but the younger brother foolishly stopped where he was and was killed.

8. Karanga riri ka karangatia a Paeko. Karanga kai, te karangatia a Paeko.—Where there is danger Paeko is called, but he is not called when food is distributed.

This is a saying of Paeko. He had seen that when the cry of *ko te whakaariki*, *ko te whakauriki* was raised it was coupled with his name, but when the distributions of food were made he was rarely called to receive a share.

9. E roa a raro e tata a runga.—It is a long road and the things from above are near.

This is a saying of Taha-rakau. Two men, Taha-rakau and Te Angiangi, were on a journey from Turanga (Gisborne) to Wairoa (Hawkes' Bay). Te Angiangi went in his finery and got wet to the skin. Taha-rakau went in a *pureke* (a coarse, rough, flax garment, practically waterproof), and so kept his holiday garments dry.

10. Heretaunga ara rau.—Heretaunga of a hundred tracks.

There were many tracks into Heretaunga and as many to return by.

11. Te Whatu arero rua no Heretaunga.—Double tongued Te Whatu from Heretaunga. A man from Heretaunga who contradicted in the morning what he had said overnight.

12. He huruhuru te manu ka rere, he ao te rangi ka uhia.—Birds fly with feathers, and the heavens are covered with clouds.

This is a saying of Tama-te-rangi of Wairoa (Hawkes' Bay). The explanation of this saying is worth preserving as it contains a Maori reason for divorce in pre-pakeha days. Tama-te-rangi, his father and two younger brethren were out on one of those little wars

in which the ancient Maori was wont to delight. The party reached the *pa* of their enemies and camped. Tama's younger brother stood up and made the speeches usual on such an occasion, and he was followed by the youngest brother, and when he sat down the party looked at Tama expecting him to make his speech. But as he did not rise the younger brother went over to him and asked the reason. Tama replied, "*He huruhuru te manu ka rere, he ao te rangi ka uhia.*" The younger brothers then understood that Tama had no chieftain-like garments, so they gave him two. He then grasped his *taiuha* and addressed the party. At the close he ordered the assault, and the first slain fell to his *taiaha*. After the expedition Tama's brothers said that Tama's wife was too lazy to make him suitable garments so he had better put her aside and get a wife who would.

13. Tahia te marae o Matuki-tangotango kia watea te kainga mo tangata hokotahi.—Sweep the court yard of Matuki-tangotango, let it be clear as a dwelling-place for the man who was equal to twenty men.

This proverb was used by Te Miti-o-tu in reference to his nephew Te Tawhi-o-te-rangi. Te Miti-o-tu wanted the men then living at Tokaanu to move on to some other place, and have Tokaanu free for Te Tawhi-o-te-rangi. Tawhi was the eldest son of Turumakina from whom the *hapu* Ngati-Turumakina take their name, and of whom the late Te Heuheu Tukino was chief.

14. Tamarahi! kai a au te ika i te ati.—Men! I have the first fish.

This was a shout of encouragement from a warrior to his party to urge them on to complete the victory he had begun.

15. Ka moe te mata hi tuna, ka ara te mata hi taua.—The eyes of the eel-fisher sleeps, the face of the sentinel is awake.

This is a proverb of our elders. If a man goes out to catch eels he may remain out all night and sleep at his post. The bait may be in the water and while the noose is moving an eel may steal the bait; this is the loss of the fisher. But the sentinel must keep awake all night to warn the *pa* of the approach of an enemy.

16. He ihu kuri, he waewae tangata.—A dog's nose, a man's legs.

The turning aside of men when travelling, at the cry of welcome, is compared to a dog's movements from side to side of his track. It is a well-known proverb.

17. Kaore, he au uta, kapa he au moana.—Indeed, it is only a shore current; now, if it were an ocean current—

Te au uta is the smoke of a fire. When the house is filled with smoke, perhaps some one will cry out, "We are very much troubled with the smoke." The man who lit the fire will reply, "It is only a shore current, now if it were an ocean current you would have something to cry out about."

18. E hau-nui ana i raro, e hari ana a runga.—It is blowing below, but the sky is fair.

If a party arrives at a *kainga* and is stopped for a couple of days by a storm; on the third day if there is no rain they will prepare to move on. Their hosts will say, "It is blowing hard, stop a while." The travellers will say, "Never mind the wind as long as the sky is fair."

19. Ka ki kopu, ka iri whata.—When the stomach is full the rest will be suspended in the storehouse.

When food is scarce and men go away to gather shell-fish, sea-fish or eels, if they get a large supply, they will prepare their ovens and cook the food. Only when they have eaten as much as possible will they place the remainder on the drying stages.

20. Taku manu tioriori.—My brave warrior.

An exclamation of Te Heuheu Tukino in praise of his son Te Naeroa.

21. Taku Poporo tu ki te hamuti.—My Poporo (*solanum aviculare*) standing by the manure heap.

The Poporo is a rapidly growing plant, and in olden days was often found near the *paepae hamuti*. Its dark-green oily looking leaves were very pleasing to the eye, and its ripe fruit pleasing to the taste. Applied to Naeroa by Te Heuheu.

22. Taku wai whakatahetahe ki te kauhariri. A difficult proverb to translate. The illustration given is that of a house, the roof of which sheds the rain on either side, and the people inside can hear the rain drip from the eaves, but it does not touch them. So Te Naeroa stood in the storm of war. "Kauhariri" I think should be "kauhanga riri."

23. Haere ra e pa; nga tai wharewa kauri ki te uru.—Go, O father, the kauri floating tides of the west.

Te Naeroa was killed at Hao-whenua and a lament by his brother, Te Heuheu contains the four sayings given above. In the story of the fight his name is given as Papaka (J.P.S., Vol. XIX., page 79). *Nga tai whakarewa kauri hi te uru* is descriptive of Ati-Awa tribe of Taranaki, and their fights are compared to the tides bearing away kauri trees (chiefs).

24. Take raumati whakapiri ngahuru.—Absent at planting time close by at harvest. This is a word of reproach to lazy men.

25. E mua kai kai. E muri kai wai.—First eat food, afterwards drink water.

There was a strife between Uenuku-kopako and Tukekeru about food. Uenuku said that oil or fat was the best food, and Tukekeru said that water was. The dispute waxed hot and at length Uenuku insulted Tukekeru by a reference to oil and his head. It was not forgotten.

The next year was a good year for birds, and Tukekeru prepared a large quantity of *huahua* (or preserved birds), and he sent an invitation to Uenuku to come and eat some of the preserved birds and incidentally some of the thirst provoking fat.

Tukekeru's place was near Maroa on the Taupo-Atiamuri road where the water-springs are scarce. A house was built over the only spring there so that the spring itself was under the window covered with a board just where Uenuku's bed would be. When all was ready messengers were sent to Rotorua to invite Uenuku and his tribe. As soon as they arrived food was prepared; *kumara*, fernroot and plenty of *huahua*. Before long the oily *huahua* created a great thirst, and a cry was made for water. 'Tu' replied there was no water nearer than the Waikato. That night and next morning they suffered agonies from thirst and were not able to eat any more *huahua* on account of their thirst. When some of them were nearly dead with their thirst Tu' told Uenuku to turn up the mat below his bed and he would find water. He lost no time in dipping up some water and taking a good drink of it himself, and then passing it round to his people. Then Tu' reminded him of their dispute as to which was the better food, oil or water.

26. He tao rakan, ka taea te karo, he tao ki e kore e taea te karo.—A wooden spear can be parried; a word spear cannot be parried.

A man can ward off an attack by an enemy when assaulted by *tao*, *taiaha* or *mere*, but he cannot parry the spoken word.

27. E whia motunga o te Weka i te mahanga.—How many times will the weka escape from the snare.

A weka will not be caught twice in the same snare. If he escapes once he will not be caught a second time. A slave who once escapes from captivity will not return.

28. Ka pu te ruha, ka hao te rangatahi.—The worn out net is thrown aside, a new net is used.

Said of an old man who is past work and sits in his *whare*, and of young men who take up their work.

29. Rangitihi upoko whakahirahira.—The arrogant rangitihi.

Rangitihi, fifth in descent from Tama-te-kapua. His descendants are proverbial for their boastfulness.

30. Ko Te Arawa mangai nui.—The boastful Arawa.

This proverb expresses the same idea in another way.

31. E kore e toro te pakiaka o te hinahina i runga i a au, kua rongoke au, e kihi ana, e mara ana.—Before the roots of the hinahina (*melicytus ramiflorus*) spread above me the sound of "Kihi" and "Mara" will have been heard (in the land).

This curious statement is attributed to a man called Toiroa, of Nuku-taurua. It really means—Before the roots of the hinahina have time to spread over my grave, the sibilant sounds of English

speech and the Nga-Puhi salutation, "*E Mara*," will be heard. The first was fulfilled by the coming of Captain Cook, and the second by the invasion of Nga-Puhi.

32. He kotuku rerenga tahi.—A Crane of one flight.

The White Crane was only seen once a year. The guest who comes but rarely is compared to it.

33. Kakariki i tun ua ki te ahi, kakariki i otaina.—Kakarikis roasted in the fire or kakariki (partly) raw (are good).

If potatoes, pork, or birds are being cooked in an oven, some one may call out, "The food is cooked." The women will say, if they think the food is not cooked, "No, don't uncover it yet, the birds will be raw." The men will then say, "Kakarikis cooked or kakarikis raw are good."

34. Me te hau awaawa te tangata nei.—The man is like a wind between two cliffs.

Used of a man who does not sit down with the rest of his party to eat food but wanders about.

35. Parerawaki, he rangi pai.—The weather is breaking, it is a fine day.

This is described as a bad proverb. When a party of visitors are storm bound, and their hosts wish them to move on; one of them will look out, and if there is any appearance of blue sky he will use the above words. It is a bad breach of Maori etiquette to do so.

36. E mua, ata haere; e muri, whatiwhati waewae.—Those in front go leisurely, those behind run. Those who start early on a day's journey can travel quietly. Those who start late must hurry.

37. He kopara ra te manu nana e eke tuatahi te tihi o te kahikatea.—A kopara was the bird that first mounted to the top of the kahikatea tree. This is a saying of Huikai.

As there is some ancient history involved in the explanation we give the whole story.

In the days of long ago there was strife between Ngati-Kahungunu and tribes under the leadership of Takaha. These tribes were from Wairarapa, Tamaki, Waipukurau, Porangahau, Te Roto-a-Tara and Ponkawa. Takaha was a brave man, tall, and fine looking. During the time these people were fighting, Huikai joined himself to the Ngati-Kahungunu side. He asked the chief of the party what Takaha was like, and he was told that Takaha was a tall and noted warrior. Huikai replied "*He kopara te manu nana e eke tuatahi te tihi o te kahikatea.*"

As Ngati-Kahungunu were in order of battle, Takaha approached ahead of his party with a *taiaha* in his hand, and his hair done up in a top-knot on his head. Huikai was behind the leaders of Ngati-Kahungunu and as he was such a small man he was unable to see Takaha on account of the men in front. So he asked the man in front

of him to let him climb up so that he might see Takaha. He did so, and Huikau had a good look at the enemy and then got down. He then made his way to the front with a *taiaha* in his hand. As soon as Takaha saw him approaching he turned towards him and struck a blow at him which Huikai parried, by a quick return blow Takaha was stretched upon the ground. The name of the fight was Arai-o-Turanga.

38. He ahakoa, kai te tuhera tonu te awa i Nukuhau.—What of that, the river is always open at Nukuhau.

This is a saying of Waitapu. She had borne her husband four daughters and he was enraged for he wanted sons. Nukuhau is the name of the piece of land on the western side where the Waikato river leaves Taupo Lake. The meaning of the proverb was that Waitapu was in the prime of life.

39. Ruia taitea, ruia taitea, kia tu ko taikaha.—Cast away the sap but let the heart remain.

This proverb is taken from the totara tree (*Podocarpus totara*), the outside of the sap is called *taitea*. It decays quickly—decays like the common soldier who has no standing. The inside of the totara is the *taikaha*, it does not decay, it is like the chief whose power does not fade.

MAORI SOMATOLOGY.

RACIAL AVERAGES.

BY TE RANGI HIROA (P. H. BUCK), D.S.O., M.D.

ACKNOWLEDGMENTS.

THE measurements which form the data for this paper were made upon the officers and men of the New Zealand Maori Battalion, whilst returning from England in 1919, on the H.M.T. "Westmoreland." Thanks are due to Professor Arthur Keith, of the Royal College of Surgeons, and Professor Karl Pearson, of University College, London, for their kindly advice and encouragement. Professor Keith assisted in obtaining the requisite instruments and selected from the Report of the Committee of the British Association on Anthropometric Investigation, 1919, the measurements that could be made in the time available on the voyage. Professor Pearson advised as to skin, hair, and eye colour, and lent his own von Luschan's colour standard for the skin. Through his good offices, the Karl Pearson head-spanner was obtained on loan from the Government Grants Committee of the Royal Society. We have to thank New Zealand Headquarters, U.K., for every assistance, and Dr. Owen Johnson for help in taking the body and limb measurements.

Before passing on to serious matters, it may not be out of place to relate an incident illustrative of the Maori sense of humour. Professor Keith was running over some of the measurements on two Maori soldiers in his room on the ground floor of the Royal College of Surgeons. During his temporary absence from the room, the two men who had been casting admiring glances at a large skeleton standing in the corner, expressed a wish to know who the 'Big Fellow' had been. The Professor, on returning, supplied the information that it was the skeleton of O'Brien, the Irish giant, which, since the air raids on London, had been brought down stairs from the Museum and placed in that particular corner for safety from bombing. To the two Maoris who had just returned from the fighting line in France, where wounded men were out of action and the freshly dead had to lie in the open till time and circumstances permitted their removal, the careful placing under safe cover from bombs, of a man who was so dead as to have become a skeleton, was to them unique amongst the many curious ways of the white man. It required many whispered admonitions in their own language to suppress their audible enjoyment and, for the rest of the interview, many a glance of puzzled envy was cast at the skeletal remains of O'Brien, the Irish giant.

THE MATERIAL.—The returning members of the Maori Battalion numbered nearly a thousand men. Of these, however, no less than 148 were under 20 years of age and do not figure in the adult measurements. They had concealed their true age in order to get away to the war, but on the return voyage there was no object in concealing it. This is a fine tribute to the youth of the Maori race. Of the adults with Maori blood in their veins, the total number measured was 814, made up as follows:—

Full blooded Maoris	..	424
Three-fourths	„ ..	178
One-half	„ ..	61
Two-fourths	„ ..	57
One-fourth	„ ..	41
Mixed blood	.. ..	53
Total		<u>814</u>

In addition, the head and face measurements of 34 New Zealand soldiers of European extraction were made for comparative purposes. In this paper the racial averages of the full blooded Maoris are dealt with whilst the tribal and mixed blood differences are referred to as occasion demands.

MEASUREMENTS.—As previously stated, the measurements made are according to those laid down in the Report of the Committee of the British Association with the exception of the one on the Antero-posterior diameter of the thorax. On Professor Keith's advice, this was taken at the level of the sternoensiform joint. The calculations for standard deviation, error and variation, are being made by Mr. E. V. Miller and will be included later.

POLYNESIAN INVESTIGATION.—Since making these measurements, I learned of the Bayard Dominick Expedition which is investigating the physical characters and racial affinities of the Polynesians, and I have been in communication with Dr. Louis R. Sullivan, who organised the field work and has charge of the analysing of the results. The first paper on Samoan Somatology, based on the field work of E. W. Gifford and W. C. McKern, has been published and gives extremely interesting data for comparison with the Maori branch of the Polynesians.

GENERAL CHARACTERS.

SKIN.—The Maoris themselves recognised various shades of skin colour. Several legends are extant concerning a red-haired, fair-skinned, pre-Maori race known as Turehu or Patupaiarehe. One of these Patupaiarehe tribes was known as the Pakepakeha, and according to one theory this is the origin of the word Pakeha which is applied to the fair skinned European as distinguished from the darker skinned

Maori. To this day, it is a popular belief that where a fairer skin and reddish hair exists in full blooded Maori, they are inherited from a Patupaiarehe ancestor. A fair skin is known as *Kiritea*. There is also a ruddier shade known as *Maurea*. The great Taupo chief Te Heuheu, father of the late Hon. Te Heuheu Tukino, M.L.C., was a *Maurea*. With regard to the darker shades of skin these are known as *Manauri* or *Parauri*. Some of the legends concerning the pre-Maori people state that they were very dark skinned. A fair skin was admired whilst darker skinned people had, on occasions, to put up with the humorously disparaging remarks of their lighter tinted friends. Albinos exist and are known as *Korako*. In my visits among the various tribes I have seen only three cases.

The skin colour was recorded by means of von Luschan's "Haut-farben-Tafel," which was kindly lent by Professor Karl Pearson. The site chosen was the unexposed inner surface of the upper arm. No observations were made on the exposed surface though it was noticed that many who were very dark on the face, in many cases did not give a darker shade on the arm than those of a lighter face shade. The colour ranges from 11 to between 25 and 26 on the scale, but 17 and 18 preponderate. Sullivan, from the field work of Gifford and McKern, gives 14, 15 and 16 as the preponderating colour for the Samoans. From casual observations, I have always thought the Samoans to be a lighter shade than the Maoris with a yellowish tinge in the brown. The two sets of observations show the Maoris to be two shades deeper in colour, whilst the yellowish tinge is not so noticeable. In fact, it was the yellowish tinge in shades 14, 15 and 16 that forced me to place so many in 17 and 18. Though 24·7 per cent. of the Maori cases are grouped in 13, 14, 15 and 16, we can say that the predominating shade is a medium brown without a yellowish tinge.

TABLE I.—SKIN COLOUR.

No. on von Luschan's Scale.	No. of Cases.	Percentage.
11—12	10	2·3
13—14	11	2·6
15—16	94	22·1
17—18	306	72·1
22—23	1	0·2
25—26	2	0·5
Total ..		<u>424</u>

HAIR.—The only observation taken on the hair was the colour. Most of the men had their hair close cropped in military fashion, and the face clean shaven except for part of the upper lip in some. The hair form was not noted, but this can be investigated later as can also

the distribution on face, body and limbs. The collecting of hair samples for laboratory examination will probably have to be done by a European. Enough superstition exists at the back of the Maori mind, to suspect us of witchcraft if disaster occurred to anyone from whose sacred head, hair had been collected. Though the hair is mostly straight and wavy, words exist in the language showing that various characteristics were recognised from straight to woolly. *Kapu* as applied to hair means curly; *Kapu mahora*, slightly curled, wavy, though *mahora*, with some tribes means straight; *Kapu mawhatu*, separated into distinct curls; *Mingimingi* or *Mingomingo*, crisped, frizzled; and *Kapu pipiriri*, woolly. Some of the pre-Maori people were reputed to have frizzly, woolly hair, standing up like a mop. When the hair is allowed to grow long, this characteristic is to be seen amongst isolated members of various tribes but we have no cases in this series. The general colour is black, but brown and reddish hair occur. Certain tribes have been stated to have had more than their share of red hair, and in these tribes it is said to occur in certain families. It was supposed to be more prevalent amongst the Tuhoe, Maniapoto and Upper Whanganni tribes. Red hair is known as *Urukehu*, and was popularly supposed to be another *Patupaiarehe* inheritance. *Warahoe* was a red-haired ancestor of the Urewera people at Te Whaiti, hence the proverb, "*Ka urukehu te tangata, ka kiia no Warahoe.*" "If a person is red haired, it is said to be from Warahoe." Percy Smith quotes a saying from Mangaia in the Cook Group, "*Te anau keu a Tangaroa.*" "The light-haired descendants of Tangaroa." *Anau keu* is the Mangaian equivalent of the Maori *whanau kehu*. In the Auckland Museum there is a hank of beautiful wavy red hair, obtained from a rock shelter near Waitakerei. That it belonged to pre-European days is proved by the root ends being plaited together and bound round with fine braid prepared from the same hair. Curiously enough, the only other specimen of hair in the same case is also bound round with fine hair braid and is dark-brown in colour. It was obtained from the same cave as the very old carved coffins from Waimamaku. Words denoting very fair or flaxen hair are *korito* or *korako*, the latter being the same word as used for an albino. As another example of the Maori belief in the inheritance of fair hair from certain ancestors, we have the proverb, "*He aha te uru o to tamaiti? Kapatau he uru korito, he korako, he uru ariki no Pipi.*" "What is the hair of your child? Were it flaxen hair or whitish, it would be the hair of high chieftainship from Pipi." Pipi was a woman of the highest rank who flourished twenty-four generations ago and was an ancestress of the Ngati-Ira tribe. Although amongst the Maoris the confusion in colour caused by the Samoan and Tongan custom of limeing the hair, does not exist, yet, owing to the admixture of white blood, great care has to be exercised in recording cases of red

or brown hair as being full Maori. To show the effect of white admixture, the figures for three-fourths, one-half, two-fourths and one-fourth Maori are given in Table II. One-half Maori means that the parents are full Maori and full European, whilst two-fourths means that the parents are half Maori on both sides. It is worthy of note that though the fraction of race should be the same in two cases, in the latter, where the white blood comes from both parents, there is a higher percentage of brown hair than where it is derived from only one parent. For purposes of comparison we have taken the same terms for hair colour as chosen by Sullivan who gives the percentage of black hair for the Samoans as 91·4 per cent.

TABLE II.—HAIR COLOUR.

Colour	Number of Persons.				
	Full Maori	$\frac{3}{4}$ Maori	$\frac{1}{2}$ Maori	$\frac{2}{4}$ Maori	$\frac{1}{4}$ Maori
Black	414	158	47	37	23
Dark Brown ..	9	20	14	19	14
Reddish-Brown..	1	0	0	0	0
Light Brown ..	0	0	0	1	3
Blonde	0	0	0	0	0
Golden	0	0	0	0	0
Red	0	0	0	0	0
Grey	0	0	0	0	0
Total	424	178	61	57	40

Percentage.

Black	97·6	88·7	77·0	65·0	57·5
Dark Brown ..	2·1	11·2	23·0	33·3	5·0
Reddish-Brown..	·2	·0	·0	·0	·0
Light Brown ..	·0	·0	·0	1·7	7·5

There was only one case, in the whole series, of reddish-brown hair and that was in a full Maori. Contrary to expectations, his skin colour was 18 on von Luschan's scale. The nine cases of dark brown hair, though two were 18, showed on the whole a lighter skin tint than the black haired.

TABLE III.—SKIN TINT WITH BROWN HAIR.

No. on von Luschan's Scale	11	12	13	14	15	16	17	18
No. Dark Brown hair	1	1	0	1	2	1	1	2
No. Reddish-brown	0	0	0	0	0	0	0	1

EYE.—Being unable to get an eye colour standard, on the advice of Professor Karl Pearson, a number of artificial glass eyes of different colours were procured and numbered, with the idea of comparing them

with a colour standard later. These proved very useful in the observations of men of mixed blood, but as there was only a dark and a light brown in the set, they did not cover the shades of brown found in the full Maoris. In the latter, four distinct shades of brown could be easily distinguished. The heavily pigmented brown, with a certain amount of diffidence, is recorded as black, whilst a distinct shade between dark and light brown is classed as medium brown. For comparison with Sullivan's classification, probably dark and medium brown should go together. Blue, grey, blue-brown and grey-brown were absent in full Maoris.

TABLE IV.—EYE COLOUR.

Colour.	No. of Cases.	Percentage.
Black ..	29	6·8
Dark brown ..	171	40·5
Medium brown | ..	187	44·3
Light brown ..	35	8·2
Blue ..	0	0·0
Grey ..	0	·0
Blue-brown ..	0	·0
Grey-brown ..	0	·0
Total		422

The condition of the conjunctiva was not recorded but from general observation, fully three-fourths were unclear. With regard to the epicanthic eye fold so characteristic of Mongoloid strain, it was regarded as non-existent in the men examined but in view of Sullivan's results for the Samoans, that in only 68·1 per cent. is it entirely absent, further observations on the Maoris will have to be made in this subject.

NOSE.—Unfortunately the general features of the nose, with regard to nasal bridge and direction of the long axis of the nostrils, were not individually recorded but we are correct in stating that in the greatest number, the nasal bridge is medium and the long axis of the nostrils, oblique.

ABSOLUTE MEASUREMENTS.

WEIGHT.—In field work, it is difficult to transport a weighing machine about, but for the troopship an Avery weighing machine was specially procured for the purposes of these investigations. Dr. Arthur S. Thomson,* who was Surgeon-Major to the 58th Regiment in New Zealand during the Maori war, gave the average weight of the Maoris without clothes as 140 pounds. The average weight of 384 men, in

* Arthur S. Thomson, 1859. *The Story of New Zealand*, Vol. I., p. 69.

trousers and singlet and without boots, works out in our series as 163·9 lbs., or 11 st. 9 lbs. It cannot be argued that, as soldiers, the men were above the average in weight and physique. It must be taken into consideration, that the small Maori population first put a contingent of 500 men into camp in 1914, maintained troops on Gallipoli in 1915, and later, in France, maintained a battalion of a 1000 men up to full strength until the close of the war. For the First Maori Contingent in 1914, the weight restriction of 12 stone for recruits had to be removed as it was too low for the fine class of men offering. Towards the close of the war, the pick of the race had passed through civilised warfare with its huge toll from disease, wounds and violent death so that anyone who could pass the medical tests was sent away to keep up the strength of the Maori battalion in the field. Consequently the returning battalion contained men of 9 stone odd in weight and 5 feet in height, so that the measurements give a fair average of the race with, if anything, a tendency to the low side. As regards weight, it must also be remembered that the men had been in constant active physical training and had not had time during the voyage to regain the superfluous flesh of civilian life. The Maori, in his own environment, has a diet in which carbo-hydrates and fats figure largely, and unless engaged in constant physical work, he puts on flesh enormously. Therefore our figures are, if anything, on the light side and absolutely disprove Thomson's low average of 10 stone. Table 5 gives the numbers and percentages in groups of 10 pounds.

TABLE V.—WEIGHT DISTRIBUTION.

Weight in lbs.	No. of Cases.	Percentage.
121 to 130	1	·2
131 „ 140	26	6·7
141 „ 150	57	14·8
151 „ 160	73	19·0
161 „ 170	109	28·3
171 „ 180	62	16·1
181 „ 190	35	9·1
191 „ 200	10	2·6
201 „ 210	9	2·3
211 „ 220	1	·2
221 „ 230	1	·2
Total		<u>384</u>

Average weight, 163·9 lbs.

The Ngati-Kahungunu tribe, of Hawkes Bay and Wairarapa, have always been looked upon as a weighty people. In this series,

they maintain their reputation by returning an average weight for 68 men, of nearly 5 lbs. above the racial average, viz., 168·1 lbs.

HEIGHT.—The stature standard was prepared in inches divided into tenths from the inch scale on Flower's craniometer. From previous observations, the Maoris have been placed as the shortest of the main branches of the Polynesians. Denniker* gives the Marquesans as 1743 mm. (5ft. 8½in.), Tahitians, Tabuaians, Paumotuans, 1733 mm. (5ft. 8¼in.), Samoans, 1726 mm. (5ft. 8in.), and Polynesians in general, 1730 mm. (5ft. 8½in.). Sullivan quotes the average height of the Hawaiians as 5ft. 8¼in., and brings down the height of the Samoans, from the measurements of 69 male subjects as against Denniker's 25, to 1717 mm. (5ft. 7½in.). For the Maoris, Thomson† gave the average male height as 5ft. 6¼in., and Denniker from 50 subjects as 1680 mm. (5ft. 6¾in.). Our series raises it to 1706 mm. (5ft. 7¼in.). The range was from 5 feet to 6 feet 2 inches. The two tallest subjects were 6ft. 4in., and 6ft. 3½in., but as they were both under twenty years of age they are not included in these figures.

TABLE VI.—HEIGHT (WITHOUT SHOES).

Height in inches.	No. of Subjects.	Percentage.
60	2	·4
61	3	·7
62	7	1·6
63	17	4·0
64	28	6·6
65	55	12·9
66	67	15·8
67	87	20·5
68	64	15·0
69	53	12·5
70	17	4·0
71	15	3·5
72	7	1·6
73	1	·2
74	1	·2
Total		424

Average 67·3 or 1706 mm.

(To be continued.)

* J. Denniker, 1900. *The Races of Man.*

† Thomson, op. cit.

THE MAORI PHILOSOPHY OF LIFE AND MATTER

ACCORDING TO THE TEACHING OF NEPIA POHUHU.

TRANSLATED BY S. PERCY SMITH.

PART II.

THE CREATION OF MAN.

IN the Whare-wānanga paper a translation of part of the teaching of the Ruanukus (learned men) of the Whare-wānanga, according to Nepia Pohuhu, was given, in which is related the old Maori beliefs on the subject of the gods, spirits, and the nature of matter. In what follows the same teacher deals with the creation of man, and this is supplementary but different in parts to the fuller account given by Te Matorohanga in Vol. III. of our "Memoirs." It is difficult to express concisely in English what the learned men meant by the word *ira*, the ordinary meaning of which is a "mole," or other mark on the skin; but here it means the 'germ,' or 'spark of life,' either in the gods or mankind. The *Enc. Dic.* says, "Germ, the earliest stage in existence of an organised being, the embryo or bud from which such a being develops." That is as near as we are able to get to the meaning of *ira*; but we must include the spiritual gods in the term 'organised being.' It is difficult to get the exact meaning intended by the old teachers, for, as has often been explained, the words in these old recitations have sometimes different meanings to their use in ordinary language.

The following is Pohuhu's teaching:—

"The following is quite clear: There are gods dwelling in all the twelve heavens. They are all 'god-germs' as are the females [goddesses, i.e., the Mareikura] and their descendants; they are all *tipuas* [supernatural beings]. They have the ability to take on the semblance [or perhaps functions] of all things whatever its nature [such as] water, trees, stones, earth, wind, air, reptiles, rats, lightning, clouds, dogs, man, and many other things; they have the power to take on themselves the form [of such things]. They are all 'god-germs.'

Now every thing listens to [obeys] them [i.e., obeys the will of the gods, or those possessed of the necessary power]. It was thus that Māui-potiki took on the form of a hawk—sparrow-hawk, the owl, the *kea*, and the bat, the rat, the pigeon, the worm; until he was killed by

Hine-nui-te-po [the goddess of Hades] in her tomb at Potaka-rongo-rongo.*

The gods have no blood; but flesh, bones, sinews, and eyes, but neither blood nor the water of blood [or rain is their blood, the writing is not clear]. It is because of the water [in us] that we are not formed like the Pou-tiri-aos [guardian spirits]; their eyes are different to ours; and hence all things are double in their presence [? functions] as well as their works. And hence blood was given to the *ira-tangata* [germ of man]; it came from the earth, and hence we cannot see [? as the gods see it].

[Before going on with Pohuhu's teaching, it is necessary to explain that after the entry of the seventy gods into this 'world of light and being,' they consulted as to how they were to propagate their species, all being males. After a lengthened search for a female they failed to find one in all nature. Pohuhu explains the next step, but not so clearly as in our "Memoirs," Vol. III., p. 138, whilst giving detail not to be found in the latter work.]

Behold! they now sought the way to the female [principal] in order that one might be found who would possess the germ of man; they could not find it in anything they knew of, or saw, or acted on [for that purpose]. Neither could it be found in all the conjoint heavens, the stars, the moon or the sun; for these were only *whatu*, eyes, according to their different appearance. . . . And then Ro-iho and Ro-ake and Hae-puru† called down from the belly of their father Rangi-nui [the Sky-father]; 'search at the *mons veneris* of our mother Papa' [the Earth-mother]. The above part of their mother was the earth at Kura-waka [where the first woman was formed, principally by the god Tāne." The earth was supposed to be in shape like a woman lying on her back].

[The following shows which of the gods made the separate parts of the first woman—Hine-hau-one or Hine-ahu-one, woman-formed-of-earth:—]

- | | |
|----------------------------|--|
| 1. The head | By Haemama, Ro-iho, Ro-ake and Haepuru. |
| 2. The eyes | By Uru, Ro-iho and Ro-ake. |
| 3. The shoulders and bones | By Paia, Uru, Haepuru, Te Rua-onga-onga, Tupai-atau, Tupai-whakarongo-wānanga. |
| 4. The flesh and muscles | By Te Akeake-matua, Tu-mata-kaka, Tu-mata-wera |

* See the story of Mani and his endeavours to secure everlasting life, when he was killed by the goddess of Hades. "Memoirs," Vol. III., p. 176.

† These are gods who remained with the Sky-father after his separation from the Earth-mother.

- | | |
|--|--|
| 5. The belly, the entrails | By Ronga-marae-roa, Tu-rumarama-a-nuku, Tu-kapua. |
| 6. The kidneys, the liver | By 'Tu-mahuki, 'Tu-mata-rauwiri, Kewa |
| 7. The breath, and blood | These were brought from the Whatu-kura [male guardian gods], the Marei-kura [female guardian gods], from the upper-most heaven where dwelt Io-te-waiora [Io-the-life-giving]. |
| 8. The lungs, the body | Tama-te-uira, Tu-kapua, and Iho-rangi brought these from the clouds, in order that all parts of the body might be moist. These two parts were joined—the water and the blood—as life for man, for man is not man, but is like unto earth and other things. Hence is the spirit [? soul] given to man as a guardian of the well of water and well of blood. |
| 9. The tongue, the throat | By Tāne-i-waho, Rua-taumata, Pawa. |
| 10. The noise, the lips | By Rongo-mai-tu-waho, Rongo-mai-whaka-tika, Tu-mata-rauwiri. |
| 11. The mouth, the arms | Ue-poto bored them. |
| 12. The vagina | Paia, 'Tu-mata-tawera, bored it. |
| 13. Female internal parts | Tiwhaia, by Mauhī put them in place. |
| 14. Female generative organs, internal | By Taiepa and Peketua |
| 15. Hair on the head and other parts | By Puna-weko and Huru-manu. |
| 16. Other female parts | By Iho-rangi and Toro-i-waho. |
| 17. Other female parts | By Ngananga-a-rangi and Kakati. |
| 18. Other female parts | By Tāne-matua. |

[The names on the right hand column are nearly all the offspring of the Sky-father and Earth-mother, the minor gods, in fact, though only a few of them are generally heard of, and of which Tāne-matua—Tāne-the-parent—is the most celebrated, as the male parent of Hine-titama, the joint offspring of himself and Hine-hau-one, the first woman made by the gods as explained above, and from them all mankind sprung.]

TE IRA-TANGATA, IRA-ATUA.

TE AUAHATANGA O TE TANGATA.

E MARAMA ana tenei: He atua katoa o roto o nga rangi ngahuru-ma-rua. He ira-atua anake ratou me a ratou wahine he ira-atua katoa, me a ratou mokopuna; he tipua katoa. E kaha ana ki te tango i te ahua o nga mea katoa, ahakoa he aha te ahua; he wai, he rakau, he kowhatu, he oneone, he hau, he haunui he ngarara, he kiore, he uira, he kapua, he kuri, he tangata me era atu mea; e whai mana ana ratou ki te tango i te ahua hei ahua mo ratou. He ira-atua katoa hoki ratou.

Engari e rongu ana nga mea katoa ki a ratou. Pera hoki me Māui-potiki i tango ra i te ahua o te kāhu, o te kaeaea, o te rurn, o te kea, o te pekapeka, o te kiore, o te kereru, o te noko hoki; katahi ano ka mate i a Hine-nui-te-pō i roto i tonā whare i Potaka-rongorongo.

Kaore he toto o nga atua; engari he kikokiko, he iwi, he uana he whatu, kaore he toto, he wai na (? te ua) te toto. Na te wai i kore ai tatou e whakatu pera me nga Pou-tiri-ao. Ko nga whatu o nga Pou-tiri-ao e rere ke ana i o tatou. Na reira e takoto topu ana nga mea katoa ki o ratou aroaro me a ratou mahi. Na reira ka homai te toto ki te ira-tangata, no te oneone hoki; koia tatou i kore ai e kite.

Na! Ka kimihia te ara ki te uha, kia kitea te uha hei homai i te ira-tangata; kaore i kitea i roto i nga mea katoa, i mohio ai i kite ai, i mahia ai e ratou. Kaore i kitea i roto o nga Rangi-tuhaha, i nga whetu, i nga Marama, i nga Ra. He whatu katoa hoki ratou, i tona ahua, i tona ahua ano, hei te rakau, te otaota, te hau.

Ka karanga iho a Ro-iho, a Ro-ake, a Hae-puru, i te poho o Rangi-nui o te ratou papa, "Tekina ki te puke o to tatou Hakui, o Papa, ki reira ahu mai ai." Ka kiia te puke o te ratou hakui, ko te one i Kura-waka.

1. Te upoko.
2. Nga whatu.
3. Te pokoliwi, nga iwi katoa.
4. Nga kikokiko, nga uana.
5. Te Puku, nga piro.
6. Nga takiki, te ate.
7. Te Manawa, nga toto.

Na Haemama, Ro-iho, Ro-ake, Haepuru
 Na Uru, Ro-iho, Ro-ake.
 Na Paia, Uru, Hae-puru, Te Rua-onga-
 onga, Tupai-atua, Tupai-whakarongo-
 wānanga.
 Na Te Akeake-matua, Tu-mata-kaka,
 Tu-mata-wera.
 Na Rongo-marae-roa, na Tu-ramarama-
 a-nuku, na Tu-kopua.
 Na Tu-mahuki, Tu-mata-rauwiri, Kewa
 I tikina enei ki nga Whatu-kura, ki nga
 Marei-kura, i Te Toi-o-nga-rangi, i
 a Io-te-waiora, matua taketake.

8. Te pukapuka, tinana. I a Tama-te-uira, i a Tu-kapua, i a Iho-rangi. Ki nga kapua kia makuku ai nga wahi o te tinana. Ka hui enei wahi e rua—te wai, te toto—hei ora mo te tangata. E hara te tangata i te tangata, ka rite ia ki te oneone, ki era atu mea hoki. Koia nei i waiho ai te wairua i te tangata, hei tiaki i te puna wai, i te puna toto.
9. Te arero, te korokoro. Na Tāne-i-waho, na Rua-taumata na Pawa.
10. Te ihu, nga ngutu. Na Rongo-mai-tu-waho, na Rongo-mai-whakatika, na Tu-mata-rauwiri.
11. Te waha, te kumu. Na Ue-poto i poka.
12. Te Aroaro. Na Paia, na Tu-mata-tawera i poka.
13. Nga, raho, te timutimu. Na Tiwhaia, na Mauhi i whakanoho ki te taumata.
14. Nga raho. Na Taiepa, na Peketua, i kukume kia takoto wharero hei popoki mo te puta.
15. Nga huruhuru o te upoko, o nga kamo, nga keke, nga wae-wae, te puke, ngaraho. Na Puna-weko, na Hurumanu, hei tupuni, hei whakatau kia tauia.
16. Te pae-ure, nga pua-pua, nga werewere. Na te Iho-rangi, na Toro-i-waho i whakanoho nga werewere.
17. Na Ngananga-a-rangi te rakura, te hanahana, a mo (? no) Kakati i maka ki te kauhika takoto ai hei patu i a Tieki-ahua.
18. Na Tāne-matua anake a maunene, a mokakati i waha ki te tuarongo noho mai ai hei patu i a Tiki. Ka tuturu te pakanga a Tiki raua ko Rihi i konei: kaore i mau te rongo tae mai ki naiane.

BRIEF NOTES ON SOME RUINS AT GUAM, MARIANA OR LADRONE ISLANDS.

By F. W. GODING.

MR. C. E. Edwards, Director of the Agricultural Experiment Station at Guam, in a personal letter replying to an inquiry relative to the ruins there, says:—

“The ruins referred to are not located in Guam, but on Saipan and Tinian islands to the north of here. The ruins on Guam consist of pillars, not more than three and a half feet high, appearing to have been foundations for buildings. Near these are often found hemispherical stones eighteen inches to three feet in diameter. I will try to secure photos of the ruins, including the so called ‘tao-tao-mono’ stone in Guam, which is the Chamorra evil spirit. They are to be seen in fields, the farmers being careful not to touch them when cultivating the land. The natives have certain individuals whom they believe can communicate with these ‘tao-tao-monos,’ or beings of the spirit world.

Enclosed is a copy of a description of these ruins written by one of the early Spanish governors.”

(Translation.)

TINIAN.

Monuments:—In Tinian certain ruins of ancient native construction surpass all those of similar character in Guam or Rota. We think it worth while to devote a few words to their description. In all the islands, at places formerly inhabited, are found certain monuments, which the natives call “latde,” or “Houses of the Old People.” They consist invariably of a double row of rough stone pyramids or truncated cones, supporting stone hemispheres, flat side up. In Guam I have not seen a single cone more than four feet high, nor hemispheres whose diameter exceeded two feet.

The pyramids, similar in shape to the stone pillars called “Guarda Cantenas,” which are often placed along the edge of royal highways in Spain, stand in two rows, like the pillars of a house; and even though we have no exact data on the subject, this position, together with the native name, makes me believe that formerly they served as supports for stringers on which rested rafters that reached to the ground, but if this is correct, the houses must have been low.

In the early descriptions of the islands it is said that the natives buried their dead in the houses; and even to-day the people have a superstitious fear of digging up or working the ground between these rows of stones which are still standing in many cultivated fields, because the natives have not dared to disturb them.

In Guam, Rota and Saipan the "latde" pillars consist of only two rough hewn stones, one cone shaped, and the other a half sphere placed on top of it, both of them together not being higher than five feet from the ground, while in Tinian, close to the Deputy-Governor's house, stands a group of these pillars, called "House of Taga"—a chieftain famous in local history—which is composed of twelve truncated pyramids four or five feet wide at the base and fifteen feet high, their squared tops measuring about two feet to a side. On these rest hemispheres from six to seven feet in diameter.

These pillars, crowned with their hemispherical caps and standing in two rows, distant from each other about four varas from centre to centre, constitute a monument worthy of special attention, not so much for its size as because it resembles nothing to be seen elsewhere outside of the Marianas; moreover, it is not unique, but represents a type repeated over and over again in the other islands of the group. If we knew more about these "latde" we might determine the true origin of the natives of whom it may be confidently asserted that they are not the descendants of primitive savages. This is proved not only by the labour and skill required to dress the stones, but also by their unvarying pyramidal and hemispherical character. It seems strange that the history of the first missionaries makes no mention of them, since one would think such pillars could not fail to attract attention when discovered among the thatched huts of naked Indians.

Tradition has it that Taga buried his daughter on top of one of the pillars and covered her corpse with rice flour. When I visited this monument in 1855, wishing to confirm this story handed down by word of mouth, I had a ladder brought and climbed to the top of the pillar mentioned in the story, and actually found a cavity full of earth and overgrown with shrubs, whose trunks were two or three inches thick. After it had been cleaned out by my orders, I found a piece of human lower jaw and two small bones, evidently finger phalanges. The grave cavity in the top of the hemisphere measured about five feet long by one and a half feet wide and deep, the corners being rounded.

These monuments look as if they were monoliths; but as it seemed unlikely to me that savages would know how to raise such great hemispheres high enough to swing them into position, I examined one of the three which have fallen. When the surface layer deposited by time had been chipped off, one could clearly see that the thing was made of ordinary mamposteria, pieces of reef rock

being laid with lime and sand mortar in horizontal courses six or eight inches wide. As the pyramids are put together in the same way, it may be concluded that they were built on the spot. Without other foundation than raw beach sand, three have already fallen, victims of earthquake or storm.

In the interior of Tinian, I have seen other pyramids five and six feet tall, larger than any I have discovered in Guam, from which one might assume that the inhabitants of Tinian used to be superior to the natives of Guam. I have sometimes wondered if this might not indicate a Japanese migration from the north, and that possibly Tinian was the first place colonized.

Near the house of 'Taga, a rectangular well, faced with mamposteria, and containing a flight of steps down to the water, is also attributed to the ancient inhabitants; but I am not certain that these works have not been constructed or possibly modified later, because the common wells of Agana now in use present a similar appearance.

There is said to be near Sagua, in the northern end of the island, another still more remarkable old well in which one descends to the water by means of a spiral ramp. Unfortunately I am unable to describe this in greater detail because I know it only by hearsay.

TE NGUTU-AU.

BY GEO. GRAHAM.

IN the year 1904, I noted down some memoranda of Maori folklore, dictated to me by an old man of the Tu-whakairi-ora *hapu* of Ngati-Porou, of the East Cape, New Zealand. *Inter alia*, a story of a traditionary people of the above name appeared to me as of more than ordinary interest. The tradition seemed to have some historical value in respect of the whence of the Maori, and the problem as to the whereabouts of Hawaiki.

The narrative as I then noted it down in 1904 appeared in this "Journal," Vol. XIV., p. 159. My efforts since then to obtain a more amplified narration of the *heke* of the Ngutu-au people have been unsuccessful, although I questioned many South Sea Island visitors (native and otherwise) who came to Auckland. Except that some had heard of a people of that name, that was all I could gather. One native only from Aitutaki (Vai-tai by name) had heard of the Ngutu-au as an emigrant people from Rarotonga; they went away and came back again; where they went, and whence they returned he knew not—that is all he knew.

It was with much pleasure, therefore, that I received from Mr. Percy Smith some correspondence that he had entered into *re* Ngutu-au with the late Bishop Williams, Archdeacon H. Williams, the late Mohi Turei, and Mr. Savage.

To this series of letters I am indebted in compiling the following as a supplementary account to my previous article above referred to.

TE NGUTU-AU, O MATAKAOA.

Ko Kai i haere mai i Motiti ki te ika nei, ki a Kaiaho. I hiia e ia ki te kaikaiatua. I te mea kua mate nei taua ika i a ia, ka tae atu te iwi nona te taungā; ko Uenuku-te-Whena, ko Te Aotaki. Te wahine a Uenuku, ko Hine-te-ao; tona tungane, ko Moutara. Ka kitea kua kore taua ika e kai, kua mate, katahi ka whakataka te taua hei whawhai ki a Te Ngutu-au. Ka mahia e Te Ngutu-au he waka, ara he mokihi, ki te korari, ki te whau, tupuni rawa ki te raupo. U rawa ki Rarotonga. Ka waruhia nga kumara hei kao; ka onokia nga puke ki te pitau tutu, kia tirohia mai ai i tawhiti kei ro oneone tonu nga kumara. Ko Moutara i mahue. Ka tangi a Moutara. Ko te ana o Moutara ka kitea e Hine-te-ao; ka korerotia ki tana tane, ki te iwi, kua heke a Te Ngutu-au.

Ko Tiopira te ingoa o tetahi tangata mai o Rarotonga, i tae mai ki Waiapu i te tau 1856. Tana korero, no Te Ngutu-au ia. E kainga ana e ia nga ika katoa : ko te whapuku, he atua nona, kahore e kainga ; he matakua i te ika i raru ai ona tupuna.

The above was written down from the dictation of the Rev. Mohi Turei, of Rangitukia, in 1908.

THE NGUTU-AU OF MATAKAVA.

Translation of the foregoing.

Kai came hither from Motiti to this fish (i.e., land) to Kaiaho. He fished him up with Kaikaiatua. When that fish had been so killed by him, the persons who owned the fishing ground arrived there, that is Uenuku-te-Whano and Te Aotaki. The wife of Uenuku was Hine-te-ao; her brother was Moutara. It was discovered that fish had ceased to eat (the bait) and had been killed. Therefore there was assembled a war-party to give fight to Te Ngutu-au. The Ngutu-au made a canoe, that is a *mokihi* (raft-like structure) of stems of the flax, and of the whau tree. It was well encased with an outer skin of *raupo*. They made land at Rarotonga itself. They had prepared *kao* from *kumaras*, and had planted the beds in the cultivations with sprouts of the *tutu*, so that it might appear at a distance that within the soil *kumaras* were set. Moutara was left behind. Moutara was crying. The cave of Moutara was discovered by Hine-te-ao, she informed her husband and the people that the Ngutu-au had departed.

Tiopira was the name of a man from Rarotonga who came hither to Waiapu in the year 1856. His statement was that he belonged to the Ngutu-au. He ate all kinds of fish ; but the *whapuku* was a god of his, he did not eat it from dread of the fish whereby his ancestor had been in trouble.

Mohi, writing again in 1911 in answer to enquiries, says that he is too infirm to give further detail of the Ngutu-au tradition, but observes :—

“ Ka 15, 16, 17 ki etahi ki te apititia ki nga ra o te hekenga o te Ngutu-au koia tena ko nga whakatupu ranga 15, 16, 17. Ae, i tae ora katoa ratao ki Rarotonga ; i tae tetahi tangata o Rarotonga ki konei ki Rangitukia nei i te tau 1853. Ka korero ia. Ko te hapuku he ina tapu, he ariki ; ko te ika i heke atu ai tona tipuna a Te Ngutu-au. He korero pai, he korero aroha nga korero a Te Ngutu-au i tona hoenga me tona iwi i runga i a ratou waka Mokihi (six) mehemea ka tuhituhia katoatia.”

The translation of which is:—It is now 15, 16 or 17 or so generations from the period of Te Ngutu-au's departure hence. Yes! they arrived safely at Rarotonga. There came a certain man of Rarotonga here to Rangitukia in the year 1853 (six). He stated that, "The *hapuka* was a sacred fish and of the foremost rank, and that it was the fish on whose account his ancestor of the Ngutu-au departed hence." An edifying and an affecting story is that of Te Ngutu-au, and of his tribe's departure aboard their *mokihi* canoe, if it were all written down.

It would appear from the above that the story of the Ngutu-au was a well-known tradition among the Ngati-Porou tribe around and about Hick's Bay and East Cape until comparatively recent times; and that it is only a generation or so ago that much of the detail has been forgotten.

This story is interesting as showing that Maori tradition in such matters is worthy of credence, as this particular story bears much circumstantial evidence of being genuine.

Archdeacon Williams, in his letters commenting on the story, mentions that Mohi stated "Kai-aho" was the name given to the historic *hapuka* (or gropher fish) because he broke so many of the tribal fishing lines—he was a kind of monster of his species. His memory was therefore preserved—and perhaps still is—in the name of the particular fishing ground (*taunga-ika*) which was known as "Kai-aho." Hine-te-ao, according to Mohi, stayed behind because she had married the *tangata-whenua* chief mentioned above, Uenuku-te-Whano, the owner of the fishing ground.

Hone-te-Whetu's account differs in some detail, but it is probable that Mou-te-rangi and Whare-kohe, the only other Ngutu-au people who stayed behind in New Zealand, were both brothers of Hine-te-ao. Mohi also mentioned that the Rarotongan Tiopira gave as the reason for his visit to New Zealand was to seek his ancestral relatives of the Ngutu-au in these parts. How Tiopira got his information in Rarotonga does not appear, but there had been many visits of Maoris to the South Seas up to that time, and no doubt a comparison of folklore would revive the memory of this old time migration.

There are many similar incidents in Maori and South Sea Island history of persons going long voyages and journeys to seek their relatives settled in other parts.

The opening words of Mohi's narrative, "Kai came hither from Motiti" is in itself significant. Motiti here mentioned was doubtless the place of that name in Rarotonga; who Kai was does not appear—he was apparently the chief of the Ngutu-au. Mohi seems to speak of Te Ngutu-au as an individual so named, who was the leader of the party.

Another remarkable feature of the story is that Ngutu-au returned to Rarotonga in a canoe of the *mokihi* type—they doubtless were unable to refit the canoe by which they arrived. It was probably dismantled or unseaworthy, and to attempt to refit it probably also involved disclosing their intentions, for secrecy appeared to be essential to their escape. Whether or not the canoe they departed by was really a *mokihi* as described by Mohi, it shows the courage of these primitive people in facing the ocean wilderness at a period when our own ancestors were content to hug the coast lines of Europe in more substantial vessels than canoes. Another point to note, that the time they left the New Zealand coast and safely reached Rarotonga, was when the *kumara* crops were planted and growing.

The further investigation of this tradition in the Rarotongan Group is well worth the trouble, as it will be another ray, however, perhaps faint, on the mystery* surrounding the “Whence of the Maori.”

[Mr. Graham's account of Ngutu-au seems to emphasize the probability of more frequent communication between the Cook Group and New Zealand than is usually believed. Some evidence of this may be adduced in the following extracts from correspondence with our late member, Lieut.-Col. Gudgeon, at that time Resident Commissioner at Rarotonga:—“The Manihiki Islanders, like other Cook Islanders, declare that New Zealand was called Hawaiki (Avaiki-tautau, according to the Rarotongans) and that some of their ancestors came from that place. I take it they mean the Uri-o-Toi.” In 1899, Col. Gudgeon further adds, “I had a long talk with Daniela Tangitoro, of Mangaia Island, and he says that several of their ancestors came from New Zealand to A'ua'u, the ancient name of Mangaia, viz., Maui, Te Karaka and Toi, whose real name was Pau-te-anua. These were separate migrations. Toi came in the ‘Oumatini’ canoe to Nuku-te-varuvaru (Rarotonga) and thence on to A'ua'u, where he set up a *marae* called 'Tau-matini.’”—EDITOR.]

* We cannot allow that there is any ‘mystery’ about the “Whence of the Maori,” so far as the place from which they came to New Zealand from is concerned. Historical, genealogical, and linguistic evidence all point to Tahiti and the Society Islands as the home of the Maori before migrating to New Zealand, on which subject further evidence is constantly accruing.—EDITOR.

THE KAITAIA CARVING.

BY H. D. SKINNER.

IN a former communication on this subject ("Journal Polynesian Society," Vol. XXX., p. 246) I followed the usage adopted in the newspaper discussion on the subject, and entitled my paper "Te Awanui Lintel." In each of the eleven instances where this phrase was used (I include Major Waite's paper in this reckoning as well as my own) the Editor has placed after it in brackets "the Kaitaia carving." While, in our judgment, the term we used could mislead no one, we admit that the Editor's phrase is to be preferred.

Since the appearance of the notes Mr. G. Graham has been good enough to write me a letter which includes, among much else of interest, matter of great importance in the present discussion, part of which I take the liberty of quoting:—

1.—Canals in Kaitaia swamp.—"I myself have seen such drains for growing the *wahi* and *taro* in the Kaipara. The drains were also used as eel-preserves, and weirs were built in them, and it was also customary to conceal weapons and utensils in them, for preservation as well as for security. I never knew the *kumara* to be grown in such places—the moisture of even drained swamp is not favourable to the tuber. It will grow, but the tuber is very punky and insipid, and will not keep. Such places, however, are ideal for the *taro* (of some varieties, for there are several), and also for the *wahi*—a kind of yam, now perhaps extinct. I last saw it growing at 'Tauhara (North Kaipara Heads) about 1885. Except the "lintel," nothing has, so far as I have heard, yet been found in the Kaitaia swamp which is not referable to Maori culture as we know it." From this statement by Mr. Graham it is clear that the canals are strictly comparable with those of the Wairau, but that they have the additional function of draining swamps for the wet culture of yam and *taro*.

2.—The Kaitaia Carving.—"Its general *motif* is undoubtedly in conformity with one type of Maori *pare*. I.e., the central figure (*mokaikai* my people call it), and the terminal *manaia* (beaked figures). But this particular production seems to be "out of tune" with the generality of *pare*. . . . A feature, and an important one in my estimation, is that the piece is carved as elaborately on the reverse side as on the front. All natives who have seen it deny it to be Maori, and some of them, even in these degenerate times, are very reliable authorities in respect of Maori archæology. No scheme of

Maori architecture that I am aware of myself, or that these people are acquainted with, provides for a lintel so carved. . . . 'The central figure seems quite simian. The spinal column is thrown into relief, and continues interrupted to the juncture with the head. . . . Undoubtedly the protuberances on the lower jaw of the 'manaia' represent a fringe such as is characteristic of some types of lizard, and my people unhesitatingly pronounce these terminal figures 'ngarara,' and not 'manaia.''' Mr. Graham's information thus confirms Major Waite's identification of the terminals and adds weight to his comparisons with Easter Island *moko miro*. Further weight is added by the fact that in the human figure the spinal column is shown, a feature not noted before in Maori carving, but characteristic of one of the types of wooden carving from Easter Island. The fact that the back of the Kaitaia carving is carved as well as the front, though not mentioned in any previous description that I have seen, is of the greatest importance. It must surely mean either that the carving is not a lintel or that there was once in New Zealand a type of architecture unrecorded in tradition. Its resemblance to the genus lintel is so strong that I feel bound to suppose that it is one, and that the house it adorned was entered by a low porch or passage, above the doorway of which the lintel was set, visible from before and behind. Such a type of entrance was commonly used in the houses of Easter Island, though there is no evidence that carved lintels were used there.

3.—The carved panel recorded by Mr. Masters.—“Your reference at page 250 of the 'Journal' is interesting, but the panel unfortunately lost is not identical with that described by Dr. Newman. The latter came from the Kaipara, whence another specimen, part of the same house, was acquired for and is now in the Auckland Museum. In due course the whole set will follow. The description given by Mr. Masters closely resembles Dr. Newman's slab, and also the others from the same house. But this was carved in Ngati-awa times at Waimamaku, and is probably contemporary with the 'coffins' in the Auckland Museum. I have secured a verified and detailed account of the house of which Dr. Newman's slab was a part. It is identical with the house 'Tu-ka-tangi-mamae' (*vide* 'Peopling of the North,' p. 60).”

The extracts quoted faintly indicate how great a store of Maori matter is at Mr. Graham's command. It is to be hoped that he will publish in the "Journal" a full account of the Kaitaia carving, with photographic illustrations of front and back, and that he will give his views of the origin of the carving and of the relation in which it stands to Maori art.

A MAORI DOG-SKIN CLOAK (KAHA KURI).

BY G. J. BLACK.

WHEN on a recent visit to Queensland I met a Mr. Henry Tryon (Government Entomologist), and was given by him a Maori Dog-skin Cloak. It is four feet by three feet six inches. The centre is of a brown or tan colour skin, and the sides have a white border, the hair on which is four inches long. The brown skin from two to three inches. There are 144 strips of skin half-inch wide sewn on to the thick matting of dressed flax. There is a six-inch frilling of white skin around the neck. The hair is worn off in many places in the centre, showing great age. The history of it as given to me by Mr. Tryon is as follows:—

“This cloak was given to me by the Maori chief Hauraki, when visiting Te Heu Heu (a son of the great chief who was enveloped in the avalanche in 1846). I was residing at Tokano at the time (1880). I understood from the chief that the cloak originally came from Poverty Bay, and was brought to Taupo by the Rev. Mr. Grace, one of the early Missionaries, at the time that I acquired it. I understood that the art of weaving the flax fabric that forms its base was a lost one. Indeed, when I was living in the Taranaki district, subsequent to its acquisition, Maoris used to visit me to inspect it, and to them it was regarded as an object of very great interest. This cloak was of a kind that I was told was only worn by the Maori General-in-Chief (*Ariki*), and was said to be impervious to any of the wooden weapons used by the natives.” A cloak of this kind is commemorated in A. Domett’s poem “Ranolf and Amohia.” The chief above mentioned, Hauraki, would most probably be the chief Here-kiekie, mentioned in “Wakefield’s Adventures,” who was living at Tokano in 1841. In describing him Wakefield says:—“He behaved to me in the most hospitable manner for a month that I remained there. Exceedingly handsome in figure and face, and of commanding stature, he blended great dignity of mien with a very affable disposition. Although only about twenty-eight years of age, his authority seemed unquestioned and he used it with perfect good nature in keeping the natives from coming into the house. I considered him decidedly one of the finest specimens of a wild New Zealander that I had yet seen.”

As these Dog-skin cloaks and mats are a thing of the past, and very few of them are now in existence, I have taken the trouble to look up some of the early books on New Zealand, and give the results

below. I should say that this particular cloak would be from 80 to 100 years old :

The first mention of Dog-skin as an article of clothing is in Cook's first voyage. When off the Kidnappers, he says, "A large canoe, with two and twenty armed men on board, came boldly up along-side the ship. I observed that one man had a black skin thrown over him, somewhat resembling that of a bear, and being desirous to know what animal was its first owner, I offered him for it a piece of red baize, and he seemed greatly pleased with the bargain, immediately pulling off the skin, and holding it up in the boat ; he would not, however, part with it till he had the cloth in his possession. I ordered the cloth to be handed down to him, upon which, with amazing coolness, instead of sending up the skin, he began to pack up both that and the baize, which he had received as the purchase of it, in a basket, without paying the least regard to my demand or remonstrances, and soon after, with the fishing boats, put off from the ship." He again mentions, when he anchored in a bay to which he was invited by the natives (called Tegadoo, now known as Anaura Bay, close to Tologa Bay), "In one of the canoes that came about us as soon as we anchored, we saw two men, who by their habits appeared to be chiefs ; one of these was dressed in a jacket, which was ornamented after their manner, with dogs' skin ; the jacket of the other was almost covered with small tufts of red feathers." Further on, in describing the different articles of dress, he says, "Their cloaks are made in a kind of a frame of the size of the cloth, generally about five feet long and four feet broad, across which the long threads, which lie close together, or warp, are strained, and the cross threads, or woof, are worked in by hand, which must be a very tedious operation ; but the great pride of their dress consists in the fur of their dogs, which they use with much economy, that they cut it into stripes, and sew them upon their cloth at a distance from each other, which is a strong proof that dogs are not plentiful among them ; these stripes are also of different colours, and disposed so as to produce a pleasing effect." There is no mention of Captain Cook or any of his officers having purchased one of these dogs' skin cloaks. And, although several kinds of cloaks and mats were obtained by him, many of which are deposited in the British Museum, there is not one of the old dog-skin mats or cloaks to be found there. This proving that the chiefs had a great objection to parting with them.

Parkinson mentions, "That down off the Kidnappers an old man sat in the stern of the canoe that tried to kidnap the boy—had on a garment of some beast's skin with long hair, dark brown and white border, which we would have purchased, but they were not willing to part with it." And again he mentions, "While at Mercury Bay, in one of the canoes there was a very handsome young man of whom

I bought some things: he seemed, by the variety of his garments, which he sold one after the other till he had but one left, to be a person of distinction among them: his last garment was an upper one, made of white and black dog-skin, which one of the lieutenants would have purchased, and offered him a large piece of cloth for it, which he swung down the stern by a rope into the canoe: but as soon as the young man had taken it his companions paddled away as fast as possible, shouting and brandishing their weapons, as if they had made a great prize: and, being ignorant of the power of our weapons, thought to have carried it off securely: but a musket was fired at them from the stern of the ship; the young man fell down immediately, and it is probable was mortally wounded, as we did not see him rise again. The name of this unfortunate young man we afterwards learned was 'Te Riunui.' And again he mentions, "Whilst at the Bay of Islands a canoe came into the bay that had eighty people in her, most of whom paddled: the chiefs wore garments of dogs' skins, and were very much tattooed."

G. Forster, who accompanied Cook, says of the natives of Queen Charlotte Sound, "Their dress had bits of dog-skin at the four corners of their cloaks, which the others were not fortunate enough to possess. They sold us an apron made of their close wrought cloth, covered with red feathers, faced with dog-skin." And speaking of a large canoe of strangers which came up to the ship he says, "Two people of fine stature—one at the stern and another about the middle of the canoe—stood upright; the former had a perfect black cloak of the close wrought kind, patched in compartments with dog-skin: among their dresses were several cloaks entirely lined with dog-skin, upon which they set a high value, and which gave them a very comfortable appearance."

Colenso further says, "The white haired dogs were greatly prized, especially if they had long haired tails, such were indeed objects of envy, and were fitting presents for a king. These dogs were taken the greatest possible care of; they slept in a house on clean mats so that their precious tails should be kept as white as possible. Their tails were curiously and regularly shaved and the hair preserved for ornamental use." An interesting account of the killing of one of these ancient dogs—and this was the last I ever heard of—according to my informant it must have occurred about the year 1831-32, and took place at Mangakahia, on the river Wairoa which runs into the Kaipara Harbour. A great lady of that place had her chin tattooed after the old custom, and a dog was accordingly sought as *tapu* food for the *tohunga* or operator. There was but this one left in the neighbourhood, and it was almost taken by force from its owner (a petty chief) who cried and mourned greatly over his dog. My informant also partook of its flesh; being an assistant in the

ceremonies. He, moreover, had also travelled extensively in this North Island but had never seen another true New Zealand dog.

In Tregear's book on the Maori race, he says, "The skin of the native dog was highly valued as an article of attire, and a mat of dog-skin was a precious possession. The white hair of the dog's tail (*awe*) was also used as an ornament for the weapons of a chief; the tail of the living animal being kept regularly shaved and the hair put away for this purpose."

In Crozet's voyage, 1771-2, he says, "The chiefs are distinguished from the rest of the people by mantles and loin-cloths of finer tissue. I noticed that only the chiefs had very nicely worked mantles, with very fine thongs of dog-skin adroitly twisted close together, with the colours arranged symmetrically, and having the appearance of consisting of a single skin. They put the hair inside touching their skin when it is cold, and outside when it is warm.

Mr. J. L. Nicholas, who accompanied the Revd. S. Marsden, witnessed a great assembly of the natives at the Bay of Islands in which over 200 men, led by their chiefs, were to take part in a fight. He says, "The chiefs upon this occasion were principally distinguished from the inferior warriors by their dog-skin dresses. The different colored furs presenting an uncommonly curious appearance, from the strange devices they had conceived in joining them together; some of them being cut in square patches, as white as snow, and others extending in long mottled streaks, while intermingled with these, were several spots all differing from each other in shape, color and size; and in these garments there was evidently more regard paid to gaudy show than to taste or uniformity."

During D'Urville's visit in the "Astrolabe," in 1827, he sent a boat's crew across from Tamaki to inspect the Manukau harbour, and, on returning, M. Lottin, who was in charge of the expedition, mentions in passing one of the *pas*:—"Presently we saw the chief; it was Inaki, one of these handsome New Zealanders. He was advantageously posted on the upper part of a slope at the extremity of a double rank of his warriors, and clothed in a beautiful mantle of dog's skin. He stood upright, supporting himself on a spear ornamented with plumes and tufts of hair."

In Volume XXXI., "Transactions N.Z. Institute," Mr. Elsdon Best in an article on the Clothing of the Ancient Maori, says, "The 'Kahu Kuri,' or dog-skin cloaks, were probably the most highly prized of all the ancient cloaks. There is but little information on record anent the old Maori 'Kuri.'" Pio, of Ngatiawa, states, "That the ancient tribes of New Zealand possessed the dog, it being known as 'Kuri-ruarangi.' The Kuri was used for hunting the *kakapo*, *weka* and *kiwi*, and was also eaten. The tails and skins were used for cloaks, or, rather to adorn the same, for the body (*papa* or *kaupapa*). of

the cloaks were almost invariably of *whitau*. These cloaks and capes were all worn across the shoulder, and were fastened either in front or on the right shoulder. The rougher class of such garments were fastened by means of the two strings before mentioned, but the finer ones were often fastened by means of cloak pins, termed *autiu*. These *autiu* were slender carved pins, about four inches in length, very neatly made of whalebone, and in later times from boar's tusks. A man would often have a bunch of these *autiu* suspended to his cloak in front, as an ornament. The *aurei* were small, oblong, flat pieces of whalebone, similar to the *kakara*, fastened to a dog's neck when hunting the *kiwi*. Four or six of these *aurei* were fastened to a chief's cloak in front, so as to make a rattling sound as he moved."

That the native dog was in existence at the time of Nicholas's visit, in 1814, is proved, as he says, "On our return from the place where we cut down the spars, we met one of the native dogs running about in a wild state, it was considerably larger than any of the dogs we had seen domesticated among them, and bore a strong resemblance to the shepherd's dog so well known in England. The moment it came in sight of us, it set up a terrific howling; and never ceased the same baneful discord until we had left the place. There are numbers of dogs running wild in this manner through the different parts of the island, but I could not discover that they ever offered any injury to the inhabitants, who prize them very highly, as well for the sake of their flesh, which serves them for a delicious article of food, as for their hide and bones, which they convert to a variety of purposes."

W. Colenso, F.L.S., writes in *Transactions*, Vol. X., p. 135, on the native dog of New Zealand:—"From an early period (in our modern times) I travelled pretty much in the North Island of New Zealand, particularly from 1834 to 1854, and that always on foot, zigzagging about and visiting the Maori *pas* and villages in the interior and on the coast from Cook's Straits to Cape Maria Van Dieman, and often crossing the island from sea to sea. I mention this because I failed to see a single specimen of the true Maori dog, although I made every exertion to obtain one, offering too a high price, but they had become wholly extinct, or nearly so, at least fifty years ago." If W. Colenso is correct in his dates, then the true native dog was extinct about 127 years ago.* So it is quite reasonable to assume that the manufacture of dog-skin cloaks and mats had ceased about 100 years ago.

* We doubt the correctness of this assumption, as there is undoubted evidence that the *Kuri Maori* existed to a later period in the more inaccessible parts of the Island than that given by the writer.—EDITOR.



NOTES AND QUERIES.

[315] Kava Drinking in South America.

We have to offer our humble apologies to Mr. Geo. Graham for the very serious mistake made in the heading of his paper in the last number of the "Journal." His paper ought to have been entitled "Kava Drinking in South America" but "Africa" was substituted by the printer and overlooked by the Editor.

[316] Sending Messages in Santo Island, New Hebrides.

Dr. McKenzie at present at Vavau of the Tonga Group, but for many years a Medical Missionary in New Hebrides, tells me that in East Santo there are people who send messages by means of fronds of the sago palm. Some of these messages are evidently of a simple enough type, e.g., in demanding a payment for pigs, perhaps, or a ransom for a life, one of the leaflets was sent with the little green leaves broken off at certain lengths, the number broken indicating the number of pigs, the length at which broken off indicating length of tusks.

But in addition to simple matter of the above sort, Dr. McKenzie says that the natives can send any message at all by means of these leaves. He is unable to describe the process, and says that it seems to be jealously guarded. He was a long time in the group before he heard anything about it at all. He says it may possibly be syllabus.

Dr. Rivers (who has recently written a learned work on the Melanesians) stayed with Dr. McKenzie for a month and obtained a large amount of information in his district; but he got nothing about this system of communication itself. I do not think it has even been interpreted or described, and probably its existence not even suspected by visitors. Dr. McKenzie says the language in this district is distinct from neighbouring parts.

E. E. V. Collocott.

Tonga Island, January, 1922.

[317] Error in "Notes on Tongan Religion."

Mr. Collocott, the author of the above paper, points out that there are several typographical errors in it, but one particularly he requests us to correct. On page 240 of the December number of the "Journal" is found, "In concluding this important note," whereas it should read, "In concluding this imperfect note." We very much regret the error should have occurred, and offer apologies to Mr. Collocott.

EDITOR.



PROCEEDINGS.

POLYNESIAN SOCIETY.

THE first quarterly meeting of the Council was held in the Hempton Hall, King Street, on 24th March, when there were present: W. H. Skinner (in the chair), Messrs. M. Fraser, P. J. H. White and W. W. Smith.

The minutes of the meeting held on December 8th were confirmed. The Council resolved that the list of defaulting members be read at the next meeting.

New member.—Mr. C. E. Bellringer, New Plymouth, was elected a member.

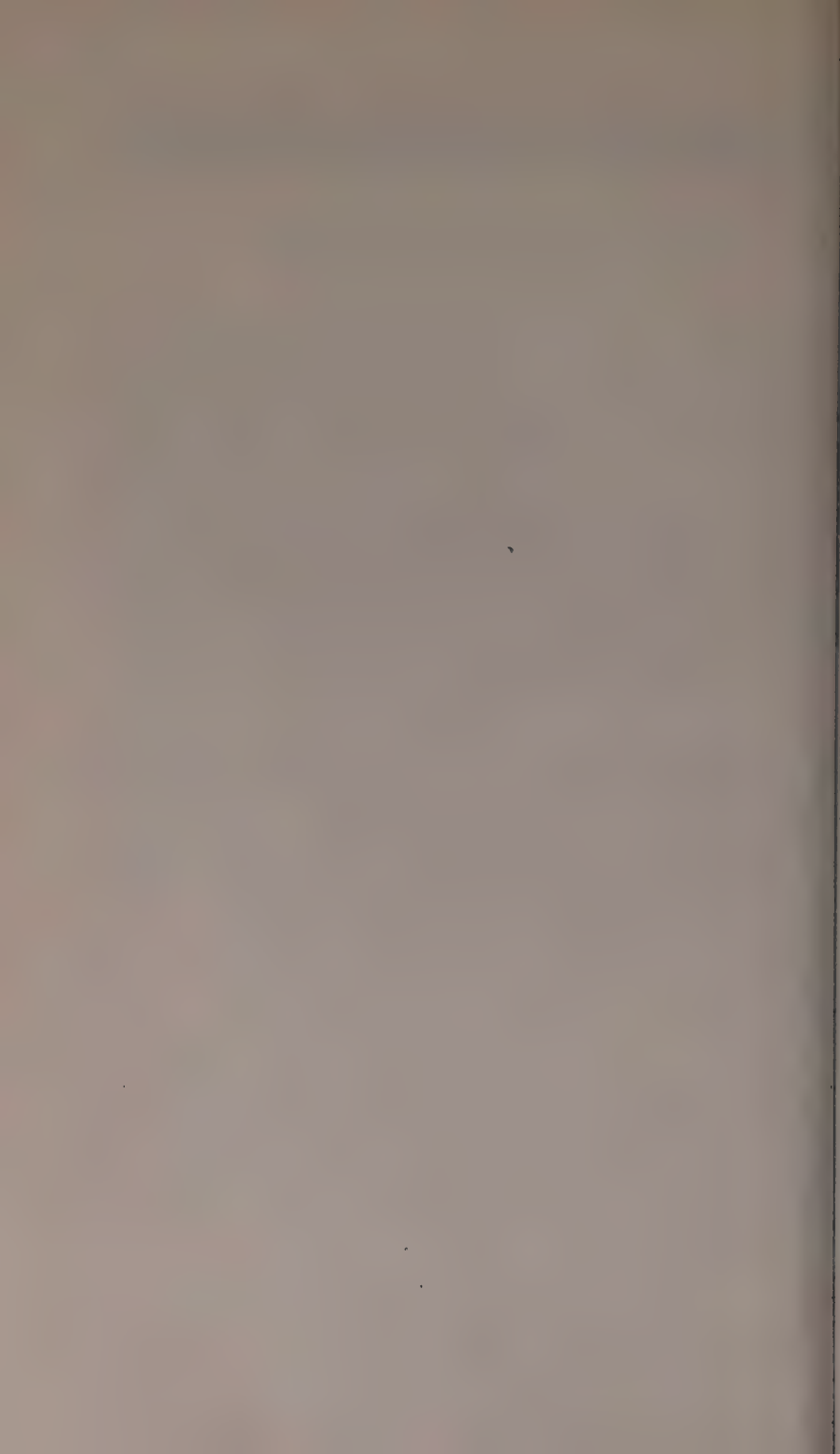
Mr. Fraser moved a motion of regret and sympathy with the President in his long illness. All members present expressed very earnest desire for his early recovery.

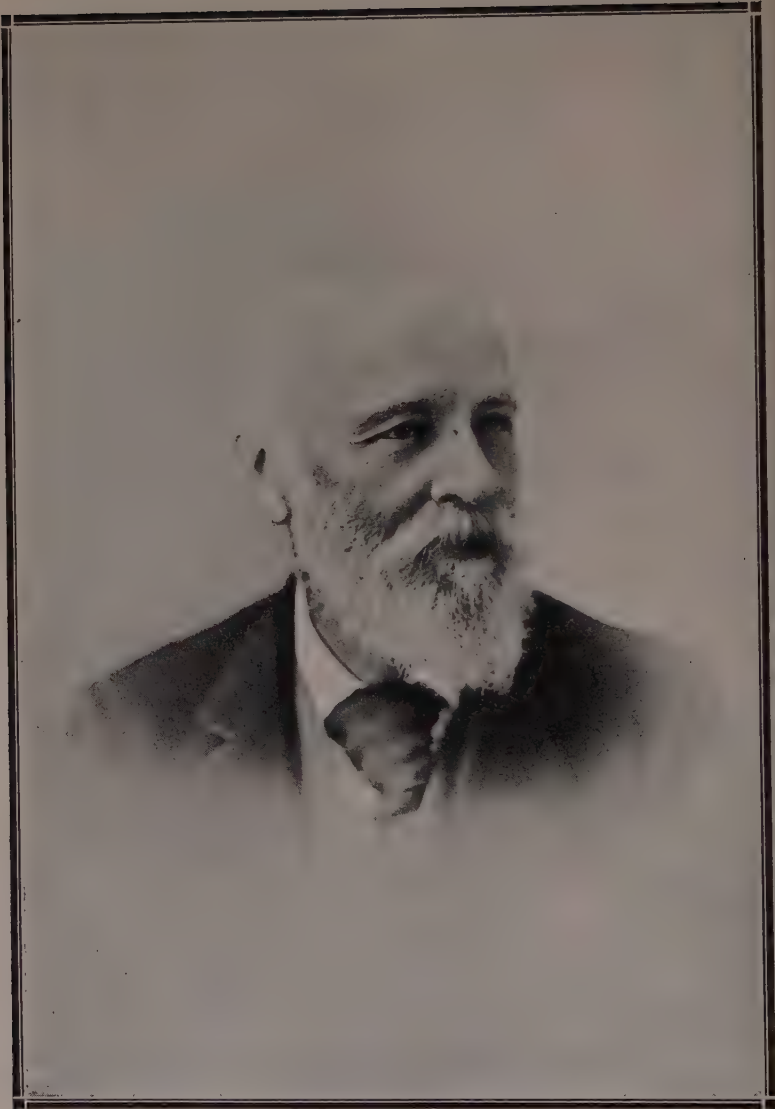
A list of all papers received since the last meeting held on December 8th will be published in the next issue of the Journal.

PERSONAL.

It is with extreme regret that we have to inform the Members of our Society of the very critical condition of the President and Editor. His strength has been failing for the past twelve months, and there now appears slight hope indeed of his being able to continue the Editorship of the Journal.

We have considered it advisable to let the Members know the above, as the retiring of the Founder and Editor of the Journal, from its inception, will mean a recasting of the present management and control of the Society.





THE LATE S. PERCY SMITH
FOUNDER AND PRESIDENT OF THE POLYNESIAN SOCIETY

THE LATE
STEPHENSON PERCY SMITH,

PRESIDENT AND FOUNDER OF THE POLYNESIAN SOCIETY
AND EDITOR OF ITS JOURNAL.

IT is with the deepest regret that we have to announce to the members of the Polynesian Society the death of Mr. Stephenson Percy Smith, the Founder of the Society, and Editor of the Journal from its inception to the day of his death. Mr. Smith passed away at his late residence "Matai-Moana," New Plymouth, on the morning of Wednesday, 19th April, 1922, in his eighty-second year. We offer our sympathy to the members of the deceased's family in their loss, which is also a loss to the community at large. He was held in the highest esteem and respect by all with whom he was brought into contact, and his place will indeed be difficult to fill.

The late Mr. Smith was the eldest son of John Stephenson Smith, at one time Commissioner of Crown Lands for Taranaki, and was born in June, 1840, at Beccles, Suffolk, of an old East Anglian family. With his parents and other members of the family he came to New Zealand by the ship "Pekin," arriving at New Plymouth on February 7th, 1850. On February 4th, 1855, he joined the Survey Department at New Plymouth, and on the completion of his cadetship in 1857, was appointed an assistant-surveyor. It was whilst surveying the bush lands surrounding New Plymouth in the fifties of last century, and when the survey hands were all Natives, that Mr. Smith began to acquire a knowledge of the Maori language, and his efforts to obtain a mastery over that language were so persistent that he came to be regarded as one of the most accomplished Maori scholars in the Dominion. In 1857-58, in company with four other young Taranaki settlers, he made an adventurous journey from New Plymouth to the Mokau, and up that river to its source, thence to Taupo and Rotorua, returning by way of the Turakina Valley to the coast, and from there via Wanganui and the coastal track back to New Plymouth, a canoeing and walking journey through a wild uncharted country which occupied four months and in which they endured many hardships and risks.

He joined the Native Land Purchase Office at Auckland, as surveyor, in October, 1859, and up to 1863 was engaged on the survey of many blocks of Native land around Auckland. In 1865 he was transferred to the Taranaki district as district surveyor to conduct the surveys of the military settlement blocks, cut out of the confiscated Native lands, much of the work being carried out under covering parties, as the country was harassed by hostile Natives. On the completion of this work he undertook, in conjunction with two other surveyors, the survey—for military settlement purposes—of the district extending from the Waitotara River to the Waingongoro River (Hawera), a service of great danger, the survey parties often being under fire, and on one occasion Mr. Smith had a very narrow escape from death while riding with Mr. O. Carrington and a few others through the hostile country where the town of Hawera now stands. A body of Hauhaus lying in ambush in the fern and scrub poured a volley into the party at a range of a few yards, but fortunately the bullets flew wide and the surveyors galloped off unhurt.

In January, 1868, Mr. Smith was entrusted with the triangulation and sub-division of the Chatham Islands, and was there when Te Kooti and his fellow prisoners, having overpowered their armed guards, escaped in the schooner "Rifleman" back to Poverty Bay. In this visit to the Chathams he was accompanied by Mrs. Smith, and at the expiration of a year returned to New Zealand in February, 1869, and resumed work in the Taranaki district, laying off roads and Native reserves. In February, 1870, he was transferred to the Inspector of Surveys Department, Auckland, and from that time to the end of 1876 he was engaged upon the major triangulation of the North Island of New Zealand, embracing all the country lying between Mongonui in the north and Manawatu Gorge in the south. On one occasion, whilst carrying out this trigonometrical survey, the whole party was snowed up at 4,000 feet elevation on the Kaimanawa mountains for seven days.

On the amalgamation of the various provincial survey districts into one department, Mr. Smith was appointed first, or chief geodesical surveyor, but directly after he relinquished that office to take up the position of chief surveyor of the Auckland district on January 25th, 1877, and in September, 1882, he succeeded Mr. James M'Kerrow as Assistant-Surveyor-General.

Immediately after the eruption of Tarawera—June 10th, 1886—he, in conjunction with Messrs. E. C. Gold-Smith and H. D. Hazzard, made a topographical survey of the country affected by this great upheaval, the work being carried out at great risk to the surveyors and assistants. The results of this survey were published by the Government in a volume entitled "The Eruption of Tarawera, 1886."

In 1887, with Captain Fairchild, of the "Stella," he journeyed to the Kermadec Islands, under instructions to take possession of the group for the New Zealand Government, the British flag having been hoisted there the previous year by one of Her Majesty's ships of war.

On January 29th, 1889, Mr. Smith was appointed Surveyor-General and Secretary for Crown Lands and Mines, which most important and responsible position he retained until his retirement from the Civil Service on October 31st, 1900, having thus completed a term of unbroken service in the Provincial and General Governments extending over forty-five years, a service probably unique for this Dominion in its varieties, dangers and responsibilities, and of the unfailing trust and confidence placed in him by the different Governments of the day.

In 1897 Mr. Smith was granted six months' leave to enable him to visit at his own cost the principal island groups of the Pacific occupied by the Polynesian race, with a view to the elucidation of the question of the immediate origin of the great migration of the 13th century from the Central Pacific to New Zealand. This tour was productive of valuable results, which have been published in the journal of the Polynesian Society and in his interesting book, "Hawaiki, the Original Home of the Maori." A work that has been more widely read and more often quoted than any other recent work on the Pacific.

In 1902 he was requested by the then Governor of New Zealand, Lord Ranfurly, to proceed to Niue, or Savage Island, as Government Resident, to institute a system of laws and Government for that island. This he did, remaining there five months, and the system of Government he then inaugurated still obtains. On his return he published a work entitled "Niue-Fekai (or Savage Island) and its People," also in conjunction with Mr. Ed. Tregear, a vocabulary of its language.

In the same year he acted as chairman to the Scenic Commission, a body which traversed New Zealand from end to end, and by whose recommendations numerous scenic and historic reserves of the utmost value were permanently set aside for those purposes.

Long and important as was Mr. Smith's work as a civil servant, it is overshadowed by his extremely valuable labour in the field of Polynesian ethnology. To enable him and co-workers to develop this interesting branch of science, he, at a meeting held in Wellington on January 8th, 1892, established the Polynesian Society, and to assure the success of the venture undertook the duties of joint secretary and treasurer, and the responsibilities of editing the Polynesian Journal, a quarterly review of the work embraced by the Society. This latter position he held from the inception of the Society in 1892 up to the end of his life, in which period 30 volumes of the

Journal have appeared without a break or delay in issue. He was also president of the Society from 1904 to the time of his death. No greater ethnographic work, or anything approaching it, has been carried out in southern latitudes than this, in the recording and in the preservation of the story of the Polynesians and their intensely interesting past, which, had it not been mainly for Mr. Smith's splendid work, would to a very great extent have been lost. Future students will appraise his work at its true value; the present generation has been slow to recognise its merits.

Mr. Smith was author of the following books, etc.:—"A Journey from Taranaki to Taupo, etc., in 1858-59," "The Eruption of Tarawera" (1886), "The Kermadec Islands" (1887), "The Peopling of the North (N.Z.)," "Maori Wars of the 19th Century" (two editions), "Niue Island and its People" (1903), "Hawaiki, or the Whence of the Maori" (four editions), "The Maori History of the Taranaki Coast" (a work covering 562 pages), "Lore of the Wharewananga" (translation in two volumes), "History and Traditions of Rarotonga" (translation).

Besides the above he has written many papers in the "Transactions of the New Zealand Institute," and over 100 articles, etc., in the "Journal of the Polynesian Society." Also papers in "Reports of the Australasian Association for the Advancement of Science," and other scientific journals.

Mr. Smith was also a Fellow or member of the following societies and institutions:—A Fellow of the Royal Geographical Society (since 1880); a Fellow of the New Zealand Institute (one of the first 20 Fellows elected); Hector Medalist for Polynesian ethnology, 1919; an honorary member of The Spalding Gentlemen's Society, of Spalding, Lincolnshire (the oldest antiquarian society in England); an honorary member of the Auckland Institute since 1889; a corresponding member of the Royal Anthropological Institute of Great Britain, 1914; a corresponding member of the Societa d'Anthropologia d'Italia; corresponding member of the Royal Geographical Society of Australasia; corresponding member of the Hawaiian Historical Society.

With the money grant accompanying the bestowal of the Hector Medal, he founded a prize in anthropology in the University of Otago, to which the University Council gave the name of "The Percy Smith Prize."

As a citizen he also took a full share in the activities of the town and district, although of late years, as was only natural with advancing years, he had to relinquish much of this voluntary work. He was a valued member of the Pukekura Park Board, also of the High School and Egmont National Park Boards. Always a staunch churchman, he was elected to various offices of trust connected with

the Anglican Church. He was chairman of the Taranaki Church Trustees, an administrative body dealing with endowments, etc., also a trustee of the Taranaki bishopric fund and other offices.

No one could meet S. Percy Smith without being conscious of the strength and range of his intellectual activities. He rendered ready help alike to great and small, and his loss will be felt not only by those who knew him, who will ever cherish his memory, but by every student who begins research in the field of which he was the unchallenged master.

MEMOIR OF STEPHENSON PERCY SMITH.

ANY one who has personally known our late President, Mr. S. Percy Smith, and who attempts to write a Memoir of his life, must feel at once pride and sorrow—pride that he has been permitted to know so great a man, and sorrow that the influence of that benign presence will be ours no longer. From the commencement of the Polynesian Society, Percy Smith (as he was generally called) was the very heart of that Society, and therefore its members feel a double bereavement in losing also with the faithful Friend the wise, tender Master.

I have said “so great a man.” The unthinking person who is ready to call “great” the popular idol of the moment, may grudge such an epithet to Percy Smith, whose path in life led over no garish heights, nor did he tread it in tinsel robes. It is, of course, almost a platitude to repeat that “the world knows little of its greatest men,” but it is sterling truth nevertheless, and I trust to be able to show that we had a great man living among us. Not unwisely old Homer said, “The Immortals are difficult to discern.” When a man has courage, industry, temperance, initiative, imagination, prudence, generosity and common-sense; when such potential powers are used through a long life in singleness of heart, and with high efficiency for the advancement of the race in knowledge and usefulness, then greatness falls like a beam of light upon his record, and thus it is with the record of Percy Smith. Honoured by the country he served, beloved by all who knew him, spoken of with respect and reverence by wise men all over the world, his memory stands “four-square to all the winds that blow.”

Let me write a little more in detail as to these excellencies which made up the character of Percy Smith. The first thing to be noted is his intrepid and unfailing courage. Such a quality is, of course, a primal necessity in a man of action; it is the old Latin *virtus*, which with us has become a word covering all the virtues, feminine as well as masculine, but which basically means courage and all manly (*vir*) characteristics. Such courage Percy Smith showed from his early youth when he went on long exploring expeditions through unknown country, until he graduated as a pioneer surveyor in the roughest parts of New Zealand. The modern traveller, flying through what is now open country, in railway train or motor car, along highways of traffic and over noble bridges, can have no conception of the primitive aspect of such localities when first explored and surveyed. Broad rivers had to be swam or forded, mountain torrents to be crossed at risk of life or limb, precipices to be scaled, endless miles of dense and almost impenetrable forest to be traversed; all this with food (often only native food) of the scantiest and poorest, and with responsibility for the safety of the whole party dependent on the resource and watchfulness of its leader. Such conditions necessitated in the pioneer surveyor not only strength and endurance but an undaunted heart. Any one who had sailed with me round the rough uninhabited part of Rekohu, the largest island of the Chatham Group, and had seen the mountainous razor-edged ridges, the deep and almost impassable ravines, the outer fringe of basalt cliffs falling sheer for hundreds of feet to the breakers rolling up from the Antarctic; had such an one been told, "Percy Smith surveyed that ghastly country inland," he would have felt firmly assured that such a task needed not only great executive ability but absolute fearlessness of soul. To such courage was added, however, quite another kind of courage, viz., military courage, for he executed some of his surveys under fire from a daring enemy. To carry on scientific work and make necessary observations while snipers are at work (or even the probability of a volley) from the nearest clump of bushes, needs a very calm and well-balanced disregard of danger when duty is in question. Still more, he had the bravery of unfailing tenacity, of "carrying on" to the very end of a long life. Resolutely he went on with his studies and his work till an advanced old age. When, under the weight of years, with the bodily functions failing one after the other, as they do, with the mind itself less and less able to sustain the strain of life, a man persists in working till he "drops in the traces," that conduct shows pluck of the highest class. It was only when his fatal illness fell upon Percy Smith that the pen dropped from the gallant hand that had fought so well for truth's sake.

Of his incessant and tireless industry I was for a long time a close observer. On the first formation of the Polynesian Society, Percy

Smith and I became joint Secretaries and Editors of the *Polynesian Journal*—our literary partnership lasted about eleven years. At that time Mr. Smith was Surveyor General, and he not only carried on his arduous duties as head of the Survey Department but filled his (nominally) leisure hours with intense application to his Polynesian studies. He drew on his memory and on old diaries for historical data concerning the wars and movements of the Maori people. He spent many hours in earnest conversation with aged natives—some of them friends of his boyhood—from their lips he patiently wrote out long traditions, old songs and seemingly endless genealogies. He would then commence translating these relics of the past, comparing them with other legends from Samoa, Hawaii, Tahiti and other places. His correspondence was very large and of wide scope; letters went to and from missionaries, sailors, explorers, contributors to the *Journal*, curators of museums and secretaries of learned Societies all over Europe, Asia and America. He would read hundreds of books and pamphlets pertaining to his subject, extracting notes and vocabularies in endless variety. Then came the reading and selection of articles sent in for the "*Journal*"—and after that, a task demanding the utmost carefulness and patience, the reading and correction of printers' "proofs." This was difficult, because the publication of documents in the various dialects of the Pacific was complicated by the printers having to "set up" the text "Chinese-fashion," that is, to read the copy letter by letter instead of in words they understood and could spell. This necessitated the proofs being read again and again to delete errors, and added enormously to the work. All this translating, compiling, comparing and corresponding, demanded industry of a high order.

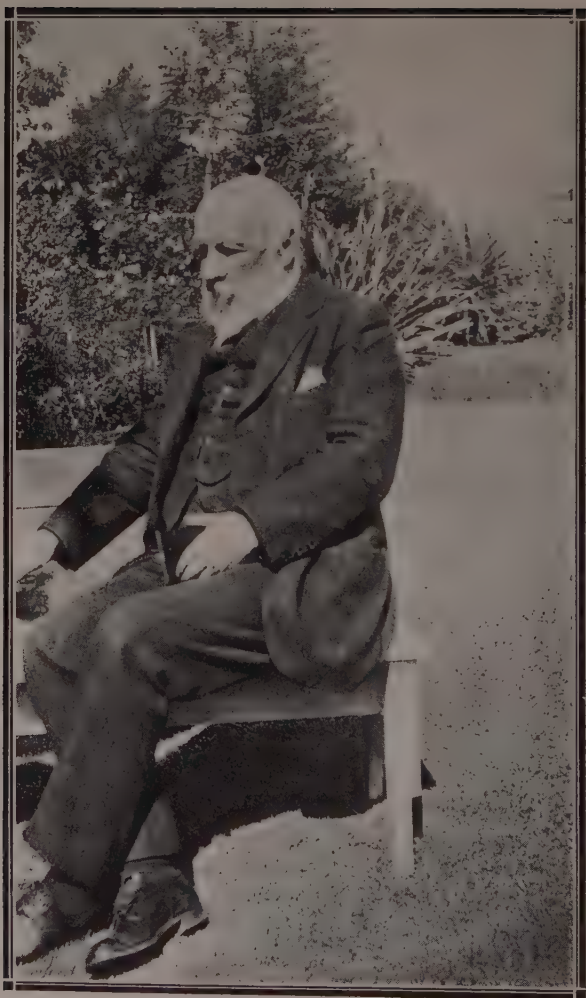
Percy Smith was a temperate man, not only in body but in mind. Calmly, impartially, he weighed and tested the information he received, without bias or predilection. However plausible and attractive a theory might seem to be, he was never led away by its beauty or by any passionate advocacy into accepting it as proven. He had his own views, and sometimes would guess at the solution of some mystery, but only advanced such surmises as conjectures, not stating them to be facts until the evidence was undoubted and undoubtable—it was the reasonable position up to the moment of statement, nothing more.

Let us now consider the meaning and value of his work. I cannot here attempt even to enumerate his different articles and books on ethnological subjects. The knowledge contained in them would require volumes of comment, and will certainly be written about and enlarged upon by numerous students of many different countries and centuries. Nor can I speak of his voyages to the South Sea Island groups, nor of the priceless value of the translations from Maori and Oceanic traditions which only he could have made, for he had the gift

of understanding the "genius" of the Polynesian language and the Polynesian people. No mere grammarian, no "dry-as-dust" professor of erudition can acquire this precious and inborn gift. I but wish to emphasize that the dominant idea in all his diligent research and publication was a very simple one. It was to him an absolute necessity to gather together information for the scholar of the future, because the Polynesian languages, traditions and religions were fast passing away. Not that the race itself is everywhere approaching extinction but that European ideas and education are eliminating the old elements and affecting the survivors so quickly that unless the aged people and the few men learned in the old ceremonies, prayers, customs and usages can be induced to exert their memories and put on record the ancient lore within their knowledge, it must soon be lost for ever, and the student be left without antiquarian material in this part of the world. It is one of the paradoxes of research that often those enquirers who are very far off in point of time have more historical material at hand, for study of a long-past period, than those who were comparatively close to their subject. In this way the modern scholar exploring the mysteries of Babylonia and Assyria can draw information from the cuneiform tablets unknown a thousand years ago. Percy Smith knew that if the men of his generation did not use every effort to put the oral information obtained in the South Seas at once into print and diffuse it widely, all after-efforts will be in vain. His other books and papers apart, the thirty volumes of the Polynesian Journal will be Percy Smith's splendid monument, more enduring than the tombs of kings.

In conclusion, I cannot refrain from saying that I believe our beloved President's moral strength, purity of life and conduct, and his high ideals had their source in a religious belief too deep for words, but moulding every thought and action. His life was a mute but perfect witness to the sincerity of his faith and hope. During that eventful, beneficent life, he, like the three Wise Men in the gospel story, "followed his star," and now, like them, he has presented his offerings—Gold and Frankincense and Myrrh.

EDWARD TREGEAR.



THE LATE PRESIDENT
Taken at his home " Matai-Moana."

OUR LATE PRESIDENT.

THE loss of such a man as the late Mr. S. Percy Smith leaves a gap that no person or power can fill. The widely expressed regret at the passing of an able and enthusiastic worker, at the loss of a man possessed of great stores of useful and entertaining knowledge, is, after all, but a minor matter. The outstanding and fundamental qualities possessed by the subject of this brief memoir, the qualities that made for eminence, the attributes that compelled admiration, respect, and downright affection in all who came into contact with him, were those of character and ability. The former of these two qualities is the more important, the controlling element in such cases and on reflection we all admit this to be so. When, moreover, to such characteristics are added the graces and personal charm that were inherent in my old chief, then the possessor is a man who towers above his fellows, and becomes a universally acknowledged superior. His innate qualities of justice, sympathy and tactfulness endeared him to natives as well as to us; they acknowledged his virtues and influence, and recognised the source thereof.

The sense of a great personal loss experienced by his friends is testimony that accentuates the influence of character. Of so far reaching and forceful a nature is such influence that it has the pleasing effect of overcoming artificial barriers that so often exist between men of different races, creeds, or views. In such cases all people spontaneously express their admiration for the man of character.

Could the life of such a man as the late Mr. Smith be recorded in such a manner as to illustrate his sterling qualities, his unswerving sense of duty, his enthusiasm for work, then it would serve as an example to us such as could not be excelled. The lessons to be learned from such a life are fine beyond compare.

It is now many years since the present writer first met the subject of this inadequate sketch. It is also many years since I served under him in the byways of the land, and so came to know him so well. The memory of that association now forms one of my pleasantest recollections, and, so in conclusion, I can but say, as many of his old native friends will:—"Farewell! O Sir! Pass ye by the morning tide as I shall pass with the evening tide."

ELSDON BEST.

HE KUPU POROPOROAKI, TANGI, AUMIHINI ATU HOKI KI A TE METE.

NA HARE HONGI.

“Angiangi mai ra ko te ao-whakarunga,
Haere mai a koe na i te tau ka wehea;
Te Tai Tokerau e kore e hoki mai,
Tutaki wairua taua ki raro na.”

HAERE atu ra e mara, e Te Mete! Haere, e whai i o kaumatua. Haere, kua kite wairua atu nei a koe i a ratou whakawairua, i ko ra ra, i tua o Paerau, i Te Hono-i-wairua. Haere, haere ki o kaumatua, kua hemo atu nei ratou i te mata o te whenua, waiho iho ai ko koe ko to ratou whakamutunga. Koia tenei e karangatia nei, haere; e pai ana to haere, ko koe ano te whakahemonga. Haere ki o koroheke, e pukai iho nei o ratou iwi ki o ratou turanga tapuwae okioki ai i konei, a, ko ou iwi pukai iho ano ki te wa-okiokinga; ko to wairua i a, kahore tena; kua whiti ke tena ki te ao o te wairua. Haere atu koe ki a ratou, ki nga mea naana a koe na i whawha i a koe e ittiti ano ana; rahi noa a koe, kaumatua noa, kihai a koe i wareware ki a ratou, ki to ratou morehu iwi hoki. A, ko tenei hoki, ka tika to whai muri i a ratou; no konei i tika ai to haere, i pai ai. Haere atu i tenei ao-tu-roa ki tena ao-mutunga-kore; i tenei ao-pa-hekeheke ki tena ao-tu-tonu. Haere atu ki te po, he mutunga kitenga. Kua oti hoki te ki: “He ngaro tangata ora, ka kitea mai ano; ka pa he ngaro tangata mate, nowhea kau e kitea.” Koia ano hoki i whakatau-a-kitia ai: “Kia rongo mai koutou, hore mai he taringa; kei te whakarahi ahau i taaku kupu: ‘Kahore he tira o raro i hoki ake ki runga,’ e ai ko Tawhaki, i whai i a Whaitiri.” Ko tenei hoki:

Kauaka e mara, e haere numinumi,
Aronui to haere ki roto Te Tatau,
Te Whare o Miru, i roria ai a Kewa.”

Haere ra, kua momoe nei nga hau, kua ngarongaro hoki nga whetu o te tau. Ko Whetu-kau-po, anake te kitea ake nei, maana e whakarewa a Puangarua, te whetu nui o te tau hou; ko te Rua-o-Puanga tena. Heoti ake nga kupa poroporoaki; waiho ma te tomairangi e whakamākuku.

Tena ra koe, e mara, e Te Mete! Tena koe te tangata i rokohanga, i kite i nga kaumatua i konei. Tena koe, te toka-a-nuku o te mana whakahaere o nga kupu irirangi a nga tupuna. Ko koe a Tupai-whakarongo-wananga, te taringa whakarongo ki a ratou kupu karakia, a, taweke katoa i a koe. Tena koe te rae whakawerawera ki te whakawaha, ki te whakawhanui i o ratou wananga, i o ratou tatai-korero. Tena koe, kua haupu nei o mahi, kua whakaratoa, kua whakakaupapatia, kua kopania ki nga wharangi o te Polynesian Journal, me era atu maha noa iho o o au na pukapuka. Kua mate atu na a koe otira kahore; e ora mai ana ano koe i enei o au mahi. Tena koe, o te kimihanga me te hahaunga, mehemea keiwhera rawa te whenua e kiia nei ko Hawaiki; ara, te whenua i putake mai ai te iwi nei te Maori. E hara, kahore, e kore ano tena e kitea. Tuatahi te Hawaiki i putake mai ai te tangata Maori, ko te takapu tonu o te whaea; ko tena waahi pouri hoki tena. Tuarua te Hawaiki ko te kopu tonu o te tupuna, o Papa-tu-a-nuku; ko tena waahi pouri ano tena. Tuatoru te Hawaiki, ko te Ao-o-te-po, ko te Ao-o-Rua-mata-kerekere, o Rua-mata-pouri, o Hine-nui-te-po. Koia ena ko nga Hawaiki i putake mai ai te iwi Maori; e ai ko oku nei kaumatua. E hara katoa nga Hawaiki tu-a-motu i te Moana-nui-a-Kiwa; he ingoa whakatau ena, he ingoa tapatapa. Erangi a aku e ki ake nei, ko te tuturu Hawaiki; ko te waahi i hangaia mai ai te tangata, Inahoki:—

“I hiku kau ano te putanga mai o te tangata ki tenei ao;

A, ka hoki atu ano ki te taha i hangaia mai ai.”

Tena ra ko koe; katahi na ka kitea atu e koe te tuturu o Hawaiki. Ko tā te Maori korero, moonā ake ano; e hara i te mea mo nga iwi maha nei o te ao. He aha koa ra, i a koe ano e ora ana, i rukuhia e koe nga moana, i pikitia hoki e koe nga rangi; a, ataahua kau ana o mahi i waiho ake nei. Ko te ataahua ra tenei, kua waiho iho e koe ena hei tirotirohanga, hei whiriwhiringa ma nga uri whakatupu. Whakahirahira ana; a, ko koe rawa ano hei tauira ma nga mea o muri nei. E pai hoki e whakamatau tetahi ki te waha i to pikaunga e takoto nei, ki te whakakorikori ake; tena pea, aua.

Moe mai ra, e Pa; e moe ra i te hau nā.

TRANSLATION.

WORDS OF FAREWELL, LAMENT AND
TRIBUTE TO THE LATE MR. S. P. SMITH.

"A thin, misty cloud floats above us.

Thou comest with the parting year and passing loved one.

The North-tidal run cannot give thee back again,

Yet thou and I wilt meet in spirit, below there."

DEPART, O friend, Mr. Smith, depart and follow thine elders. Depart, in the spirit thou hast now seen them in their spirit-form yonder, beyond Paerau, at the Union-and-Communion of Spirits. Depart to thine elders, to those who have vanished from the face of the land; they left but thee to survive them, thou, the last of them. Therefore this calling to thee, depart; it is fitting that thou shouldst go to close their tale. Depart to thine elders, to those whose bones, resting, lie strewn in the earth which once bore their sacred foot-prints; and thy bones, too, are now in their resting place. As to thy spirit, not so; for that has already crossed to the realm of spirits. Depart then, unto them, unto those who favoured thee as a little boy; and as thou grewest up, and aged, thou didst not forget them, or, the remnant of their race. And now it is fitting that thou shouldst follow them along; and it is well that thou hast done so. Depart from this Long-established-world, to that Never-ending-world; from this World-of-viscissitudes, to that World-of-permanency. Depart then, to the shades; to be no more seen of mortal eye. Even as it has been said (of old):—

"In life, an absent one may again be seen; not so the absent dead, for they are seen no more."

Therefore also this further proverbial saying:—

"Hearken unto me, turn hither thy ears,

I am about to enlarge my statement:

'Not one party from below (world of death) has ever
' returned here (above).'

In these words spake Tawhaki, who followed Whaitiri." And there is also this:

"Do not, O friend, proceed in stealth,

Proceed in confidence, through The Door

(of) The House of Miru, where Kewa was thwarted."

Depart then, for lo, the winds are sleeping; the great stars which preside over the year, have disappeared. Whetu-kau-po alone is visible, and this to herald the approach of Puanga-rua (Double-starred Puanga, Rigel in Orion), the precursor of the new year. Thence is the expression, "The Double-of-Puanga." Let now those

words of farewell suffice ; may they be enriched by the dews-of-heaven.

Greetings unto thee, O friend, Mr. Smith. Greetings unto thee as the one who saw and communed with our elders (of far-back years.) Greetings unto thee as the supreme head of the institution which (more than any other) has embalmed and conserved the choicest remains preserved in the language of our forefathers. Thou also art Tupai-whakarongo-wananga ; for thine ears heard and thy mind heldfast to all of the ritualistic and sacredly-historical teachings of our elders. Greetings unto thee, by the sweat of thy brow thou didst carry the burden of their sacred-recitals. Greetings unto thee, thy manifold works lie here in their abundance. Thou hast assembled these and hast had them embalmed in the pages of the *Polynesian Journal* and numerous other books and papers. And, thou hast now died. Yet no ; for thou still survivest in these thy works. Greetings unto thee who so strenuously sought the whereabouts of the original Hawaiki-land ; the land whence originated the Maori race. Ah, that may not be ; for methinks (as a land) that cannot be found. The first Hawaiki (to which the Maori refers his being) is the actual womb of his mother ; that is a place of total darkness. The second Hawaiki (to which he refers his origin) is the fertile womb of his ancestress, Mother Earth (Papa-tu-a-nuku) ; that also is a place of total darkness. The Third Hawaiki (to which he refers his origin) is the realm-of-darkness ; the realm of Rua-mata-kerekere, Rua-mata-pouri, Hine-nui-te-po. Those are the "Hawaiki" from which the Maori race originated ; as my elders taught to me. These island Hawaikis of the Pacific Ocean of Kiwa, are merely nicknames. Those which I have here set down are the true Hawaiki whence originated man. For instance :—

"Man's appearance in this world is purely transient,

For, in a trice, he returns to the place whence he was created."

Greetings unto thee, in that thou canst now see the original Hawaiki itself.

The Maori speaks for himself, refers only to his own race-origin ; he refers not at all to that of the many other races of the earth. But, be that as it may ; in life, thou didst dive into the vasty deeps of ocean ; thou didst climb to the very heavens ; and the works which thou hast left behind are works of beauty. Beautiful, inasmuch as thou hast safely left them for the perusal and consideration of the coming generations. They are glorious, and thou art an example for these now living and to come. It will be well indeed if one arises to take up thy burden and to add thereto. Perhaps there will ; who knows ?

Sleep yonder then, O Pa ; sleep where winds sleep.

HARE HONGI.

HE TANGI MO TE METE.

TE RANGI HIROA.

HAERE ra, e koro, haere! Haere i te ara takitini, i te ara takimano, i te ara karere kore ki muri! Haere i te ara whanui a Tane! E moe i te moenga te korikori, i te urunga te takiritia!

Moe mai e koro i te Hauauru.

Mau e tatari ki te manu

E korihi ana i te takiritanga o te ata,

Hei tohu mou

Ki Hikurangi, ki te Wheiao,

Ki te Ao marama i—.

Kua ngaro tenei kaumatua o te iwi Maori, a Te Mete. Ahakoa ko ona toto ehara i te toto Maori, ko ona whakaaro ia i Maori atu i o enei whakatipuranga Maori. Ahakoa kaore ia i whakatipuria mai i roto i te whare wananga a o tatou tupuna, nana i kohikohi nga maramara o nga waka o Aotearoa huri atu ki nga waka o Hawaiki. Kō nga whare wananga i whenuku ki te whenua. Na Te Mete i kōhi haere he papa no tena whare, no tena whare, a ka rawaka i a ia, ka tu ano he whare wananga mo enei whakatipuranga me nga whakatipuranga kaore ano o ratou waka kia u mai ki uta. I whakawhitia e ia te Moana-nui-a-Kiwa. I hokia e ia te Ara tapu, te ara totohe o Tane-matohe-nuku, te ara i rere ai te puehu o te wai-hoe a o tatou tupuna i te wa i heke mai ai nga waka. I tae aia ki Rarotonga kia kite i nga morehu o Ngati-Takitimu, ki te hono i o tatou tatai. I eke aia ki Rangiatea kia kite i te marae o Turi, me te whenua i ruia mai ai te kakano i tipu ai nga iwi o tana waka o Aotea. I tae aia ki Hawaiki, ki Pikopiko-i-whiti, te motu me te awa i rere mai ai a Toi, a Whatonga, i nga ra onamata. I kite aia i nga turanga waewae o Kupe, te tipuna nana i whakaterere a Mata-Horua ki te rangi tutorona atu, ki te rangi tutorona mai, u ana ki Aotearoa. A Tonga, a Hamoa, a Niue me era atu motu, e haerenga katoa nona ki te tuhonohono haere i nga whakapapa me nga pitopito korero, kia takoto marama ai te kaupapa korero o te iwi Maori me ona toronga. Nga hua o ana haerenga me ana mahi, kei rōto i tana pukapuka, "Hawaiki, te Putakenga mai o te Maori."

Ko te whare wananga i whakaarahia e ia ki te papa kikokiko ko te Ropu Whakarapopoto i nga Korero o nga Iwi i Putake mai i

Hawaiki. Ko tenei Ropu ka 31 tau e tu ana a e taia ana tana pukapuka ia toru marama, ia toru marama. Kua puta i roto i enei pukapuka, nga korero tawhito mo nga waka, nga tupuna, nga pakanga me nga ahuatanga katoa o te Maori. Ko tenei pukapuka te waka kawe i nga korero mo o tatou tupuna ki nga ropu matauranga o te ao. Ko Te Mete te kai-whakatere o tenei waka i mohio ai te ao he iwi rangatira, he iwi toa, he iwi matau, te Maori. Na tana kaha ki te kahi haere i o tatou whakapapa tae atu ki nga whakapapa o tatou whanaunga i nga moutere, i mohiotia ai nga wehewehenga me nga wa o nga heke. Na tana matauranga i mohiotia ai te toa o nga tipuna Maori nana i hoehoe te Moana-tapokopoko-o-Tawhaki tae atu ki te Moana-tai-huka-a-pia kaore nei e kitea e te ra, i te wa e piri tonu ana nga kaipuke o nga iwi matau o Oropi ki te tua whenua kei horomia ratou ki te kopu o Hine-moana. Ko a tatou nei korero ko a te Maori e maringi noaiho ana ki nga marae, ki roto i nga whare, a ngaro noaiho ki reira. Na te kaha o Te Mete me etahi atu i ora mai ai aua korero i roto i te pukapuka kia mohio ai nga whakatipuranga he tangata ano taua te Maori. E kore e taea te whakahua i konei, te tini o nga tuhituhinga a Te Mete ka mahue nei i muri i a ia hei taonga ki te iwi Maori. Noreira akakoa ngaro a ia, ko ana mahi ka ora tonu.

Me pewhea he mihi ma tatou mo tenei pukorero. Kaore he kupu. Ka tangi te tangata a ka mimiti te puna roimata; ka pa ko te tai o te moana e ngunguru tonu ana, e ngunguru tonu ana. He pai te tohu kohatu engari ia ko te tino tohu whakamaharatanga ki a ia, ko te whakahaere tonu i nga mahi i whakapoua nei e ia tona kaha me ona tau whakamutunga ki tenei ao. I a ia e takoto mamae ana i runga i tona moenga, i pou katoa ona whakaaro ki tana Ropu i arohatia nei e ia, me nga whakahaere o nga mahi i roto i ta ratou pukapuka. Ko taua pukapuka, he tamaiti nana. Ko tana ohaki tenei, "I muri i au, manaakitia taku pani."

E Koro, kua rangona to reo. Ahakoa kaore he tangata hei kakahu i to kakahu, ma te whakakotahitanga o te katoa e rite ai to kupu a e ara ai tenei tohu whakamaharatanga kia koe. Moe mai, e koro, i runga i te rangimarie!

TRANSLATION.

A LAMENT FOR S. PERCY SMITH, F.R.G.S.

FAREWELL, O Sir, farewell! Depart along the path trodden by the thousands, trodden by the myriads, the path which sends no messenger to the rear! Depart along the broad pathway of Tane! Sleep! Sleep on the bed which cannot be stirred! Rest! Rest on the pillow which cannot be removed!

Sleep on, O Sir, beneath the Western Wind.

Await thou, the multitude of birds

Singing in full-throated chorus at the Breaking of Dawn!

That will be a sign to thee

To enter Hikurangi, the World of Being

And the World of Light.

This Senior of the Maori people, S. Percy Smith, has gone. Though in his veins there was no drop of Maori blood, yet in thoughts and ideals, he was more Maori than the present generation of Maoris. Though he was not schooled in the ancient House of Learning of our ancestors, yet it was he who gathered together the fragments from the various canoes of Aotearoa and the canoes of Hawaiki. The sacred Houses of Learning had fallen to the ground. It was S. Percy Smith who collected a slab here and a beam there until there was sufficient to re-erect a house of learning for this generation and the generations whose canoes have not yet made their landfall. He crossed the great ocean of Kiwa. He retraced the sacred path, the difficult way of Tane, who severed Earth from Sky, the ocean-way adown which the spray flew from the paddles of our ancestors when the great canoes migrated. He visited Rarotonga to see the descendants of Takitimu and connect up our genealogical trees. He landed on Rai'atea to view the court yard of Turi and the land whence the seed was sown to grow up into the tribes of his canoe, Aotea. He reached Tahiti and Pikopiko-i-whiti, the island and the lagoon, whence Toi and Whatonga sailed in days of yore. He saw the land trodden by the feet of Kupe, the Discoverer, who sailed the Matahorua canoe under wide spreading skies, and towards far stretching horizons to reach Aotearoa. Tonga, Samoa, Niue and other Isles were visited by him to blend together lines of descent and scattered history, in order that the story of the Polynesian Race might rest on the foundation of clear knowledge. The fruit of his labour is compiled in his work, "Hawaiki, the Whence of the Maori."

The House of Learning that he raised, out of living material is the Polynesian Society. It has been standing for thirty-one years, and has published a journal quarterly. Within this journal have appeared

the ancient narratives concerning the canoes, the ancestors, the battle rolls and various matters concerning the Polynesian Race. This journal is the canoe that bears its freight of ancient ancestral lore to the learned societies of the world. Mr. Smith was the steersman of this canoe, through which the world has learnt that the Maori is a people of rank, bravery and knowledge. Through his deep study of our genealogies and those of our Island kin, we know of the various divisions and the periods of their migrations. Through his knowledge was revealed the daring of the Polynesian ancestors who navigated the billowy ocean of Tawhaki even unto the "ice-covered sea not seen of the sun" at a period when the ships of the learned peoples of Europe hugged the coasts for fear of being swallowed up into the stomach of the Ocean-Maid. The narratives as told by the Maori have been uselessly poured out on the courtyards and in the meeting houses and lost there. Through the efforts of Mr. Smith and others they have been made to live again by being recorded in print, and so succeeding generations may know that we were men. It cannot be enumerated here, the number of the writings which Mr. Smith has left behind him as a priceless possession to the Maori people. Thus though he has gone, his work lives on.

How shall we express our sorrow for this man, learned in our lore? Words fail. Man weeps until the Fountain of Tears runs dry; would he were as the Ocean-tide that wails and laments for ever. A memorial of stone is good, but the greatest memorial to his memory is to carry on the work to which he devoted all his energy and the concluding years of his life. As he lay in pain on his bed of sickness, all his thoughts were for his beloved Polynesian Society and the continuation of its work through its journal. The Polynesian Journal was his child. His dying request is, "After I have gone, cherish my orphan."

O Sir, your voice is heard. Though there is no one worthy to wear your mantle, yet by the co-operation of all, your word shall be carried out, and this monument raised to your memory. O Sir, sleep on in Peace!

P. H. BUCK, D.S.O., M.D., CH.B.

AN APPRECIATION.

THERE are, I think, four aspects of the work of Stevenson Percy Smith that will be gratefully remembered. In the first place students will always be grateful to him for the material which he himself collected among the Maoris, material which has not often been exceeded in amount, and never surpassed in accuracy by any field-worker in New Zealand. Secondly, he will be remembered for the exceptional ability and the stupendous industry involved in his thirty years editorship of the Journal of the Polynesian Society. There is no need to elaborate this side of his work, but I may record the conviction that it represents the greatest single contribution yet made to the cause of Ethnology in the Pacific. Thirdly, he will be remembered for his theories of Polynesian origins, which, until the last few years, stood almost alone among a crowd of fantasies propounded by less able and less clear-sighted theorists. Finally, he will be remembered by those who knew him as a man of outstanding personality, equally distinguished as a student and as a man of affairs.

My memory of him embodies several elements—the impression of unusual strength of intellect, of complete mastery of the material in his own field, and of boundless kindness and lenience towards the unbalanced enthusiasms of youth. It happened that I did not attribute to Polynesian traditions either the accuracy or the fullness which he believed to characterise them, my opinion being based on evidence of another kind. This opposition to his views, combined with my youth and the scantiness of my equipment in the traditional field, must have presented to him a peculiarly provoking combination. In these circumstances one can only wonder at the charity which kept him unfailingly genial and patient, and always ready, when appealed to, to help and advise.

H. D. SKINNER.

University of Otago,
20th June, 1922.

REVIEW.

[THE following is taken from the "New Books" notice in a recent issue of a Dunedin, N.Z., newspaper. The edition under review only left the publishers hands a few days before the death of the author.]—EDITOR.

"THE WHENCE OF THE MAORI."

"HAWAII, the Original Home of the Maori, with a Sketch of Polynesian History." By S. Percy Smith, F.R.G.S., F.N.Z.Inst., etc. Fourth edition, 1921. Whitcombe and Tombs.

THE death at New Plymouth some three months ago of Stephenson Percy Smith removed one of the most eminent of Polynesian ethnologists, and certainly the most learned student of the traditions of the race. He had made many contributions to Polynesian ethnology, perhaps the greatest being connected with the "Journal of the Polynesian Society," which he founded and which he edited for thirty years. He is more widely known, however, in his capacity of author, and more particularly for his work, "Hawaiki," the fourth edition of which has been forwarded to us by the publishers, Messrs. Whitcombe and Tombs. In its earlier editions this book has been more widely read and more often quoted than any other recent work on the Pacific. In its new form it is enlarged and revised, and is more valuable than ever. The edition is excellently printed.

The opening chapter of "Hawaiki" gives a brief but excellent survey of the Polynesian race. In the second chapter the possibility of establishing a chronology or time-scale in years for the history of the Polynesians is discussed, and the conclusion is reached that such a time-scale can safely be based on the genealogies or family trees, of which great numbers—hundreds, perhaps—have been preserved by different branches of the race. These genealogies were employed in the religious ceremonies of the Natives, and any alteration of them was visited with prompt and dire punishment; hence they may be expected to exhibit a high degree of accuracy, and it may be stated at once that the best of them have been proved accurate for twenty-six generations, and even more. The test applied is an interesting one, well exemplified in a case cited by Percy Smith: Maoris, Rarotongans, Tahitians, and Hawaiians have many ancestors in common, among

whom are two famous voyagers who were contemporaries—namely, Hua and Whiro. Genealogies from these two are preserved in each of the groups named, which have had no communication with each other from a few years after the period of Hua and Whiro until the nineteenth century. In Hawaii twenty-five generations intervene between 1900 and the death of Hua; in Tahiti, twenty-five from Whiro; in Rarotonga, twenty-six from Whiro; in New Zealand, twenty-six from Whiro and twenty-six from Hua. The evidence of these genealogies, drawn from groups separated each from each by more than a thousand miles of sea, must force the most sceptical to admit the reliability of these particular lines back to about the year 1300 A.D., a date fixed by allowing twenty-five years to a generation. We thus have a means of dating some events in Maori history which occurred before the last wave of migrants came to New Zealand. It is a great achievement to have mapped, as the author has done, six centuries of history of an unlettered people, and to have traced the island groups from which these last migrants came.

The review next touches briefly on that part of the work in which the author advances his theory as to the original home of the Polynesian people, "tracing the history of the race back to the fourth century before Christ, when he finds them on the distant shores of India." It is suggested that the value of traditional evidence in this particular has been overestimated, science demanding that a theory such as here advanced, should be based on a wider foundation than on tradition alone, when covering as it does, a date so remote as the fourth century B.C. The writer goes on to say, however, that "it may be that future research will prove Mr. Smith's belief correct." Continuing the reviewer states: "When 'Hawaiki' was first published it was acknowledged the most important contribution that had ever been made to the elucidation of the problems of ancient Maori and Polynesian history. Several important books on the same subject have been published since, but in its latest edition, revised and enlarged, the book still holds its place as probably the most important of them all, a work which will be read with interest and profit by everyone who is interested in New Zealand and the Maori people."

OBITUARY.

DR. W. H. R. RIVERS.

THE death is announced by cable from England of Dr. W. H. R. Rivers, M.A., M.D., Hon. LL.D. (St. Andrews), D.Sc. (Manchester), F.R.S., F.R.C.P.

The intellectual power of Rivers combined with his varied accomplishments place him first among English anthropologists, and first probably among the contemporary anthropologists of the world. His earlier student years were spent in the study of medicine. From the study of the functions and diseases of the nervous system, he passed easily into the field of psychology, a science which remained the central ground of all his later studies. At the time of his death he held the lectureship in social psychology at Cambridge. In 1899-1900 Rivers made his first acquaintance with ethnological field work as a member of the Cambridge Anthropological Expedition to Torres Straits. Perhaps the most brilliant band of scientists that ever went abroad together were united in that expedition, under the leadership of A. C. Haddon. A few years later Rivers was at work among the Todas, an Indian folk who make the dairy their temple and the dairyman their priest; while in the years before the war he was working in Melanesia. It was at the close of this investigation that he visited New Zealand and conferred with the veteran ethnologists Percy Smith and Elsdon Best. In 1915 appeared his great "History of Society in Melanesia," a work still almost unknown in New Zealand, for which he was awarded the Copley gold medal of the Royal Society, an honor never previously bestowed on any anthropological work. In the later years of the war Rivers was appointed physician in charge of the great hospital at Hampstead, in which all nerve cases occurring in the Air Force were concentrated. The results of his studies of the psycho-neuroses were published in a series of books known to every student of these matters. He was not only a great psychologist and a great physician, but his distinction both in ethnological field work and in ethnological theory places him, it may well be believed, in the first place among the world's contemporary anthropologists. His largest and most original contribution to science was made in the recondite field of anthropological method, a department in which as yet he stands alone. In spite of a

retiring disposition, honors were showered on him. He was President of the Folk Lore Society, President of the Anthropological Institute, Fellow and Copley gold medallist of the Royal Society, and held honorary degrees from several universities. But his students will always remember him as the clearest and most lucid of exponents of those difficult studies, social organisation and anthropological method, as the most modest of all men, and as the loyalest of friends.

His works include "The Todas," "The History of Melanesian Society," "Kinship and Social Organisation," "Dreams and Primitive Culture," "Mind and Medicine," and "Instinct and the Unconscious." He also contributed notable articles to Hastings' Encyclopedia of Religion and Ethics, and to scientific journals, including Folk-lore and The Sociological Review.

H. D. S.

TO MEMBERS OF THE SOCIETY.

THE passing of our President and Founder, has created a crisis in the affairs of the Society, the result of which it is at present difficult to forecast. Apart from the loss of one of such outstanding authority in Polynesian lore, and unquestioned leadership in the knowledge of the Pacific peoples, the fact that for thirty years he had edited the Polynesian Journal with conspicuous ability, makes the task of carrying on the work along the lines of the same high standard set by Mr. Smith, a most difficult one. In loyalty, however, to our late leader, a genuine effort must be made to continue the effort, initiated and conducted so successfully by him for so many years.

At the request of the Council, Mr. W. H. Skinner has consented to undertake the duties of Editor of the Journal until such time as a younger man, better grounded in ethnographic science, will volunteer to take over this responsibility. Our efforts in this direction have so far been unsuccessful. Mr. W. W. Smith will be associated with the Editor in this arrangement. Offers of active assistance have been received by the Executive from all the chief contributors of material to the Journal. Without this help, so spontaneously offered, it would be impossible to carry on, but with this assistance, there appears no reason why the valuable work that the Society has done in the past, should not in a measure be continued.

A quantity of original material is on hand awaiting publication, and the Council has been assured of generous support for the immediate future. We would, therefore, under the circumstances set out above, crave the indulgence of our members in this venture, and ask that they maintain their interest and support of the Society, for without such it cannot long continue its usefulness, or life.

We have pleasure in announcing that Mr. Elsdon Best has, on the nomination of the Council of Society, accepted the position of President, made vacant by the lamented death of Mr. Stephenson Percy Smith. The personal of the Council will remain the same for balance of year, and the headquarters of the Society will continue at New Plymouth, New Zealand.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A SPECIAL Meeting of the Council of the Polynesian Society was held in the Hempton Hall, King Street, New Plymouth, on May 12th, 1922, to consider the Society's future, owing to the death of the late President.

Members present were W. H. Skinner (in the chair), M. Fraser, R. H. Rockel, P. J. H. White and W. W. Smith. An apology was read from Captain Waller for inability to be present.

Mr. Skinner moved a vote of sympathy to the family and relatives of the late President which was duly passed. Mr. Fraser moved that the motion be also submitted to a general meeting of members of the Society to be held later on.

On the motion of Mr. Fraser it was decided that a special memorial number of the Society's Journal be devoted to the late President.

It was resolved that an editorial be devoted to the late President in the special number, and also that the future aims of the Society be set forth.

The Council resolved that these and other matters be submitted to a special general meeting to be held at a later date.

A special general meeting of the Polynesian Society was held on June 7th, when Mr. Skinner explained at length the results of correspondence and interviews with several of the prominent members within New Zealand, with regard to the future conduct and control of the Society, and more particularly with reference to the editing and management of the Polynesian Journal. No one of those approached was willing to take over this responsibility, although ready and anxious to help individually in other ways.

The meeting then approved of the action of the Council in requesting Messrs. W. H. Skinner and W. W. Smith to undertake the duties of Editor and Sub-editor, respectively, of the Polynesian Journal in the meantime.

Dr. Gregory, Director of the Bernice Pauahi Bishop Museum, Honolulu, writes to say that the Museum has about 40 copies of the Index to "The Polynesian Race," by Abraham Fornander, which will be supplied to members of the Polynesian Society on request. We are not clear if a charge will be made for this work, and if so what the price will be, but have written making enquiries, and will announce the result of same later.

Will members please note that subscriptions (21/-) for the year 1922 are now overdue, and that an early remission of same to the Hon. Treasurer will greatly facilitate the working of Society. Kindly add exchange when forwarding cheque.

A NOTE ON THE TOKELAU OR UNION GROUP:

BY S. PERCY SMITH.

THE above group of islands is situated north-east of Samoa in S Lat. $9^{\circ} 26'$ and W Long. $170^{\circ} 12'$. The only account of the group that I know of is that given by the Rev. George Turner, LL.D., in his "Samoa, a hundred years ago and long before," published in 1884, which is well worth reading.

In a little book in my possession that once belonged to the Rev. A. Buzacott, the well-known missionary of Rarotonga, and which book I highly value as having been presented to me by the late Bishop W. L. Williams of Waiapu, I find some few particulars that may be of interest, as they were written by one of the Rarotongan teachers who accompanied the Mission ship on a visit to the Tokelau group in 1858. This little book is called "Te aerenga o te pāi Orometua i te pa enua etene 1857-1858" (The voyage of the Mission ship to the heathen islands 1857-1858), and was printed in the Rarotongan language at the Mission Press at Rarotonga, 1859. Unfortunately the name of the Rarotongan writer is not given, though it deserves preservation for the large amount of information he has recorded about the many islands they visited—information which is nowhere else to be found, and of which the following is only part, referring to one of the Union group, Faakafo, as the writer calls it, though Dr. Turner gives the name as Fakafo.

The Mission ship arrived there on the 1st September, 1858, after four days sail from Manua island of the Samoa group. The intention was to land one of the Rarotongan teachers there to introduce Christianity, but the natives altogether refused to receive one, saying, "Where is he to live? There is no food for him, and he will die of starvation." They again attempted on the following day to persuade the chief to allow them to land one of the teachers, but without avail. All the people would consent to was to allow one of the two natives of Faakafo who had been brought from Samoa, to remain. It is probable that it was from these two natives the writer of the narrative obtained the information translated from the Rarotongan below.

He describes the island as very low and flat, with several little *motus*, or islands on the reef, only one of which is inhabited, and

which is the only one on which food grows, such food being coco-nuts, which with fish constitutes the food of the people. He then gives the following account of the origin of the islands—*Te Kapuanga ia, o Tokerau* :—

“Tokerau is from beneath the ocean, and it was Tikitiki and Taranga who fished it up by a line and hook, and so it became dry land. They gave it the name of Tokerau; and after the land had become fixed in position, they caused people to occupy the land. These two had born unto them Kava, who had Ingano, who had Fio, who had Reuai, who had Raurii, who had Te Iro, by which time the land was filled with people from end to end and had multiplied greatly. Then the people set up their gods and gave them names—Tu-i-tokerau being the principal and most powerful god. His advent to Tokerau was witnessed by the people; he descended from the sky, and his arrival was accompanied by thunder and lightning. He is a cannibal god, and appears in the night when all are asleep, with a coco-nut leaf in his hand with which he snares the spirit of man from the body, and when daylight comes that man who has thus been acted on dies.

Another of their gods is named Ahi-moana, who is an assistant, or supporter of Tu-i-tokerau. Another god was named Akahotu, who had a separate *marae* at which he was worshipped; he alone occupied that *marae*, while Tu-i-tokerau and Ahi-moana had their own *marae* together. The following is one of the *karakias* addressed to these evil spirits; it is a prayer for abundant food :—

A KARAKIA IN THE TOKERAU ISLAND DIALECT.

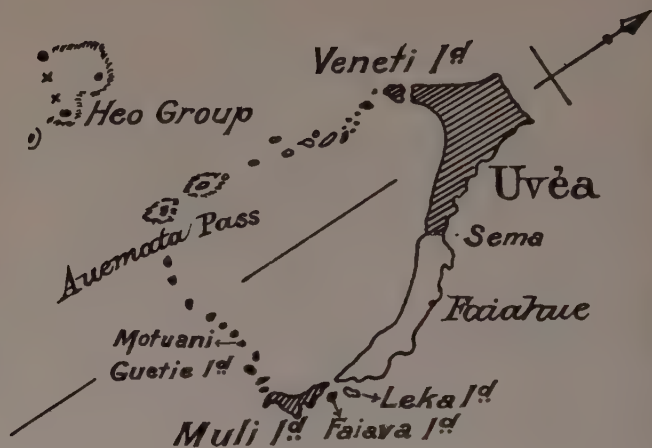
[Anyone knowing either Maori or Rarotongan will easily obtain the sense of this *karakia*, but as there are some words in it not to be found in either of the above dialects, and, moreover, the idiom differs somewhat, so that a translation is difficult without a complete knowledge of the language. It is given here as a specimen of the dialect.]

To rau to rau to rau te vorae ao atua,
 Kau mai ota e parapara kopui atua oroko,
 O inumia o iua mimi te maunu
 O taeao e tara mua e piri e ro,
 O kiki atu kia te koe
 Tau e apai atu ki o rima ma e vae,
 Akaeanga ake ra ki to rangiina
 Repetia fua i kai, e tai mukomuko,
 E tai takataka, e tai komoto,
 E tai kakari, e tai fara
 Ina anga kiora ki to moana
 Teatea ina tuku tere mai nga uta,

E tai atu, e tai fangamea, e etai fonu,
 Eo te ara ei Taina to marae roa,
 Tena ra to porote, kua katoa,
 Akina mana rava ki runga i to rangi,
 Takariri rava kio tupuna marie,
 Ko Io-o-a.

After the *karakia* has been recited then the food is partaken of by the *ariki*s, the *mataiapos* (minor chiefs) and the *taura-atuas* (priests), after which the food is distributed to all the people and a feast is held."

[In the above story of the "fishing up" of the island we recognise the usual story common to all Polynesia, in which the hero Maui always takes the principal part. In this Faakafo story Tikitiki and Taranga are the actors, but the first is another name for Maui, whose name in full, according to Maori story, is Maui-tikitiki-a-Taranga—which name means Maui-the-headdress-of-Taranga—the latter being his mother. The story varies from island to island. Sometimes it is Mahuika, or Mafuia, or Mafuika, who hauls up the land, Mahuika in Maori story being Maui's father, and he is connated with fire, probably volcanic fire. There are certain things in some of the Maui traditions which lead us to think that he was one of the early explorers and navigators in the Pacific. In many cases no doubt Maui's adventures have been carried by the various migrations and the story localized in the particular place in which we find it.—S.P.S.]




*Uvëa Island
and neighbouring Islets
of the*

Loyalty Group

21° S. Lat. 167° E. Long.

Sketch by A. Leverd

*Approx. Area occupied by
Polynesians shown thus:* 

POLYNESIAN LINGUISTICS.

I.—POLYNESIAN LANGUAGE OF UVEA, LOYALTY ISLANDS.

BY A. LEVERD.

THE Loyalty Islands form a chain running parallel to the eastern side of New Caledonia. They are of coralline formation of the upheaved type, similar to Makatea Island in the Paumotu Group.

Mare or Nengone, Lifu or Chabrol and Uvea or Halgan are the larger. The archipelago comprises a number of smaller islands: Heo or Beaupre, a group, Ndoundere or Molard, Tiga or Boucher, Leliogat or Hamelin, Ouo or Laine, and Vauvilliers.

They are inhabited by Melaneseans more or less intermixed with Polynesians.

Erskine says, woolly hair and straight hair are nearly in equal number, and that they are taller, stronger and not so dark of complexion as the people of New Caledonia.

Undoubtedly the proportion in Loyalty Islands is larger than it is in the main island of New Caledonia where traces of the Polynesians have been found, specially at Hienghene, Wagap, Tuho, Puebo and Canala on the eastern coast. (Deplanche, *Ethnogr. caled.* p. 4.)

For a number of writers the proportion would be a quarter of Polynesian blood, and Polynesian features would be met principally in the families of the chiefs. This last statement is I think correct, as I have seen young boys and girls of a chief's family who had almost the true Polynesian type.

A tradition related by Erskine speaks of a migration of the Tongans to Mare, and M. J. Garnier tells of a settlement of Fijians in Lifu; but these facts are not absolutely reliable.

But, aside from the general intermixing of the Polynesian and Melanesian blood in those islands, Uvea has a population composed of two distinct elements: one similar to the population of the other islands of the group and one strongly Polynesian.

They themselves state they have come from Uvea or Wallis Island, some five or six generations ago (Rochas and Deplanche, *Ethnogr. caled.* p. 4), or 80 to 100 years ago (Jouan, *Mém. Soc. Géogr. de Cherbourg*, 1865, t. XI., p. 140, Meinicke, *T. I.* p. 240—*Revue de Linguistique*, 1882, p. 300). That would be about the year 1750.

They came on canoes in small numbers, were given lands by the chief Bazit's grandfather, and they became his vassals. They still pay, besides the regular tributes on fishes and products, a symbolic tribute consisting in (*palétuvie*: *M. manawa*?) seeds and mullets to record the circumstances of their coming.

The Polynesians are predominant in the Uvea district, in Muli islet, in almost all the Pleiads or small islets forming the western part of Uvea, and in the Heo group. They are very scarce in the Faialue district and in the Lakin islet.

Uvea is the Polynesian name now adopted for the whole island, and Ate was the Melanesian name. The Melanesians recognize they have come from New Caledonia and they speak a dialect, I was told, similar to the Houailou dialect of the said island and in no way like the dialect of Mare and Lifu, though of the same Melanesian stem.

LINGUISTIC.

Mare has two very different languages: a common one, and the language "of the chief" used in speaking to the chiefs or a person in higher social position, a fact similar to what has been observed in Malaisia and specially in Java.*

Lifu has two different dialects.

All those are Melanesian with very few Polynesian words notwithstanding the indisputable intermixture of Polynesian blood, and although differing much, are all akin. In fact nearly all the roots are the same.

UVEA.—We have seen that the Melanesian population of Uvea speaks the dialect of Houailou of New Caledonia. Now the other part of the population claim to have come from Uvea or Wallis Island, and true it seems, outside of genealogical and historical evidence, from close examination of their language. For all the authors who have written about the matter, Uvea language is a Polynesian dialect now much intermixed with Melanesian and to such an extent that it would be very different to the other congenital dialects.

No serious study having ever been published on the matter I think it important for the science of ethnology and the study of Polynesian migrations that it be known.

When investigated it appears that this dialect, aside from a few borrowings from Melanesian, still remains undoubtedly Polynesian. It is, moreover, of much interest in showing how Polynesian behaves in close connection with Melanesian, and how this later pervades and alters the former.

Mr. Sydney H. Ray's recent studies, published in this Journal, on "The Polynesian Languages of the Solomon Islands," appeals as a

* As also in Samoa.—EDITOR.

complement to the study of the other Polynesian languages of the erratic tribes scattered on the Melanesian border.

The present paper will first deal with the Uvea dialect, and later on outline the dialects of Pentecost or Whitsunday Island in New Hebrides, and of Mele, Vate in the same archipelago, both strongly Polynesian.

ALPHABET.

(P. means Polynesian, M. Melanesian, S. Samoan, T. Tongan, Ta. Tahitian, Ma. Maori, Pa. Paumotuan.)

Vowels: P. *a, e, i, o, u*. M. *ön*, as in the plural genitive of Greek nouns, *ü*, French *u* in *vu*.

Consonants: P. *b, d, f, g, h, k, l, m, n, p, s, t, v*. M. *kh* similar to Greek *Khi* or Spanish *jota*. *Gñ* as in French "magnifique" or Spanish *n tilde*.

mb, dj, tch, and the peculiar *thr*, much alike to English "th" but with a sound of "r" hard to perceive.

Ex.—*faikhuanina*, continued; *mögnî*, wrath; *tchamba*, lame; *djok*, duck; *thrithra*, father.

The Melanesian sounds are not found in Polynesian words, but in Melanesian only as those given above, and such words are in minority in the dialect. Those Melanesian words have syllables ended by consonants which is never seen in Polynesian words.

b is rare and is an evolution of P. *p*.

d is frequent for *t*.

P. *g* preceded by "n" is not always so in Uvea, being sometimes *g* simple as in "give." I wrote *g* and *ng* to give both sounds.

g simple is frequently seen for P. *k*, which is, I think, unrecorded in P., except on the Melanesian border.

Ex.—*de*, the, for *te*; *gi*, to (dative), for *ki*.

There are many instances of change of the *h* into *f* as in Samoa, Wallis, Tonga and Tahiti, but *h*, unlike the Samoan, exists. Ex.—*nifo*, tooth.

s takes also the place of *h* as in Samoan. Ex.—*songi*, to smell.

v is found, but is, in many cases, replaced by *f*. Ex.—*fafo*, outside, for *vaho*; *fafine*, women, for *vahine*.

l is for *r* as in Samoan, Tongan and Hawaiian, but *r* is also found. In fact it is hard to say whether it is *l* or *r*. Ex.—*vevela*, hot (P. vera).

To resume, from the Melanesian interference, the Uvea dialect has acquired new sounds, and evolved forms that show the process of evolution.

Apart from the interchange of *k* into *g*, all changes are to be found in other Polynesian dialects, but there are in Uvea no instances of changes neither of the *g* into *n* as in Hawaiian Islands or in Marquesas

(S.E. Group), nor of the *t* into *k* (Hawaiian Islands, à Maupiti in Leeward Islands, Society Group). There are no such letters suppressed as *h* or *f* in Cook Islands, or *r* as in Marquesas Islands.

GRAMMAR.

ARTICLE.—It is *de* (P. *te*).

The plural is indicated by *uke* with the article. Ex.—*uke de fale*, the houses.

I found no example of the P. plural *na* or *nga*.

ADJECTIVES.—These and a qualifying noun follow the noun qualified: *tama iviki*, child small.

PERSONAL PRONOUNS.—There are three series with mixture of P. and M. forms. They are given with a verb for better understanding.

Verb: *inu*, drink.

Present Indicative.

Singular—1. *gude inu nei*

2. *gide inu nei*

3. *ide inu nei*

Dual—1. *gida inu nei*

Exclusive *gi maua inu nei*

Inclusive *gi taua inu nei*

2. *goulua inu nei*

3. *gi laua inu nei*

Plural—1. Exclusive *gi madou inu nei*

Inclusive *gi tatou inu nei*

2. *goutou de inu nei*

3. *gi latou de inu nei*

Imperfect.

nogu inu anafi (yesterday)

iakoe inu anafi

iaia inu anafi

gi maua inu anafi

gi taua inu anafi

goulua ina anafi

gi laua inu anafi

gi madou inu anafi

gi tatou inu anafi

goutou inu anafi

gi latou inu anafi

Future.—The future uses the same pronouns as the present. *Nei* is replaced by an adverb, such as *agefogi*, soon, or *atahata*, to-morrow, preceded generally by *ifo*, marking a move downward. Ex.—*gude inu ifo agefogi*, I shall soon drink.

Perfect.

Singular—1. *ogu oti inu*

2. *oge oti inu*

3. *goia oti inu*

Dual.—*gi maua oti inu*

Plural.—*gi matou oti inu*, etc.

In the present tense it appears that the pronouns are Polynesian only at the dual and plural, and that they are preceded by *g* or *gi*, dative preposition. In the imperfect they are Polynesian, but are preceded by *no*, *ia* and *gi*.

Then in the perfect tense they are, except the 2nd person *oge*, truly Polynesian and with no particle prefixed.

At the dative the personal pronouns become:—*gia te au*, to me; *gia to koe*, to thee; *gia teie*, to him; *gia gi maua*, to us both, etc.

POSSESSIVE PRONOUNS.—1st person, *dogu*; 2nd person, *dou*; 3rd person, *dona*; dual inclusive, *do maua*, etc.

INTERROGATIVES.—*Kō ai?* Who? *Hea?* What? *Velidea?* Why? *Gi fea?* Where? *Nafea?* How? *E fia?* How many?

DEMONSTRATIVES.—*ia nei*, this; *ia la*, that.

VERBS.—Verbal particles have been shown with the personal pronouns.

The verbal suffix for passive participle is *a*, *na* or *fia*. Ex.—*fili-a*, intermingled; *afi-na*, wrapped; *faga-mauli-fia*, cured.

The causative prefix appears as *faga* and *fai*. Ex.—*fagaefa*, to enlarge; *faiave*, to hasten.

The desiderative prefix is *fia*. Ex.—*fiakai*, hungry; *fainu*, thirsty. They are all purely Polynesian.

PREPOSITIONS.—*gi*, to; dative; *o*, of, genitive. Ex.—*de fale o nene*, my mother's house.

CONJUNCTIONS.—*mā*. Ex.—*tangata ma de fufine*, the man and the woman.

NUMERALS.—The numerals are quinteal, i.e., they go five by five.

1 *tahi*, 2 *lua*, 3 *tolu*, 4 *fā*, 5 *lima*.

Then there is a very particular system:—

6 *tahiatupu*, 7 *luaonatupu*, 8 *toluonatupu*, 9 *fāonatupu*, 10 *limaonatupu*, 11 *tahi a koje*, 12 *lua o na koje*, 16 *tahi a hano*, 17 *lua o na hano*, 40 *lua te henua*. *Dai fasi* half.

ADVERBS.—Directive: *mai*, hither; *ge* (P. *ke*), elsewhere; *ifo*, downward; *i tafatai*, seaward; *i uta*, landward; *i luga*, up; *i lalo*, down; *i fafo*, out, *i loto*, in.

Of time:—*nei*, now; *anafī*, yesterday; *atahata*, to-morrow.

Of rank:—*moa* (P. *mua*), before; *muli*, after.

VOCABULARY OF THE UVEA LANGUAGE.

ENGLISH	UVEA	ENGLISH	UVEA
after	<i>muli</i> , P.	banana	<i>futi</i> , s. <i>futi</i>
alas!	<i>aue!</i> P.	basket	<i>kete</i> <i>polapola</i> , P. <i>kete</i>
amusing	<i>sakone</i>	beach	<i>tafatai</i> , T. <i>tahatai</i>
ancestor	<i>popā</i>	beak	<i>ngutu</i> , P.
anchor	<i>taula</i> , T. <i>taura</i> , rope	beard	<i>talafa</i>
ant	<i>lō</i> , P. <i>rō</i>	beat, to	<i>ta-ia</i> , P. <i>ta</i>
arrow	<i>tao</i> , P.	before	<i>moa</i> , P. <i>mua</i>
ashes	<i>lefu</i> , P. <i>rehu</i>	belly	<i>tinae</i>
ask, to	<i>kainongi-a</i>	bend, to	<i>fati-a</i> , <i>fetui-a</i> , P. <i>fati</i>
awake, to	<i>ala</i> , P. <i>ara</i>	bird	<i>manu</i> , P.
		black	<i>uli</i> , P. <i>uri</i>
back	<i>tua</i> , P.	blind	<i>M. ua-djeu</i>
bad	<i>gao</i>	blue	<i>M. uthruthra</i>
bait	<i>mounu</i> , P.	body	<i>te nua</i> , P. <i>tino</i>
bale out, to		boil, to	<i>M. sithrau</i>
(water)	<i>ligia de tahi</i> . T. <i>tata i</i>	bone	<i>ivi</i> , P.
	<i>te riu</i>	border, side	<i>tafa</i> , P. and T. <i>taha</i>
bambou	<i>kofe</i> , P. <i>kohe</i> , s. <i>ofe</i>	born (to be)	<i>fanau</i> , P.

ENGLISH	UVEA	ENGLISH	UVEA
bow	fana, P.	day	ao, P. to-day, fasia nei
bowels	taikau, P. gakau	dead	mate, P.
box, to	fefetau, T. moto, S. fusu	descend, to	kake ifo, T. a'e iho
boy	tama, P.	desertic	nagoba, T. ano
brain	M, hatch	desire, to	mekoni, P. hinagaro
branch	lima fele lakau	dig, to	fai-a
break, to	mafo-a	dislike	M. otchio
brightness	alefa, T. pura	district	mala fofonu, P. mata- keinaga
broken	fati, T. fati	do, to	fai-a
brother	soa, T. hoa, a friend	dog	kuli, P. kuri
build, to	fai-a, faufake	draw, to	tatau, P.
bunch	felei, S. fuifui	drink, to	inu, P.
burden	pufi thatongi	duck	djok, pipi, T. moora
bury, to	tanu mea	dung	tæ, S. tæ; T. tutæ
call for	tapa iaia	each	takitahi, P. —. T. ta'itahi
calabash	fue, T. hue	ear	talinga, P. tariga
canoe (native)	vaka mâoli, P. vaka maori	earth	kele
carry, to	tali, T. amo; tari	easy	M. pasôn
change, to	liu-a, T. hoo, tau	eat	kai, P.
cheerful	fiafia, S. fiafia	echo	M. uagniki
cheeks	M. thrasi, P. papariga	eel	venia, P. puh
chief	aliki, P. ariki	elbow	fatulilima, S. tuli lima
close	punetia, T. fatata	enclosed (a place)	â. T. aua
cloth	mano, P. kahu	end	mâi
cloud	maiao	equal	M. eitchu hua
coconut palm	niu, P.	eradicate, to	taki-na
coconut young	niu iviki, N. ua hülü, N. mata	explain, to	fagasea fagamaui-na
coconut old	niu leu	extinguish, to	tamatea de ahi, T. tanina
coconut dry	niu pôpo, T. maroati	eye	faimata, P. mata
coconut		face	mata, P. mata, T. aro; mata
sprouting	niu somo, T. haari utô	family	noâga
cold	makalili, P. makariri	famine	ouge, P.
colour	tusitusi	fan	fue, S. ili
compact	feuku	father	thrithra, P. matua, papa
conceal, to	funa, T. huna	fault	menu, T. hara, S. agasala
continue, to	faikhuani-na	fear, to	mataku, P.
cook, to	tunu, moso, T. tunu	feast	asoea, S. aso
coral	punga, P.	feeble	palapala, T. paruparu
count, to	tau-a, P. tau	fever	sinemeige
cover, lid	pupunu, S. tapuni	fight	fefetai, P. tâua
crab	paka, P. papaka	fill, to	fagafonu-ina, T. faaâ
cry, to	tangi, P.	finger	mokoi lima
cultivate	ulu-maki-na	finish (to)	oti, P. oti
cure, to	fagamauli-fia	fire	ahi, P. ahi
cut, to	tuti-a	firewood	fafie, P. vahie
cuttlefish		fish	ika, P. ika
dance	pia		

ENGLISH	UVEA	ENGLISH	UVEA
flesh	maika, T. io	itch, to	mageso, T. ma'ero
float, to	manu, S. manu, T. painu		
flow, to	maligi, S. tafe ifo, T. tahe	kindle, to	lama de afi
flower	sei, T. hei, wreath	kiss, to	songi, P. hogi
fly n.	lango, P. rago	knee	uatulu vae
foolish	ulu mafoa, S. mafaufau	lame	M. tchamba
foot	vae, P.	landmark	fatu akoi
forehead	lae, P. rae	large	efa, P. nui
forest	vao, P.	lately	nei anafi
fountain	nemu, S. puna-vai	lazy	M. hetcho
friend	imu	lead, to	sui-na, T. arata'i
fruit	fuee lakau, S. fua, T. hua	leaf	lau, P. rau
full	fonu	left side	fasi sema, T. pae aui
		light, to	lama, T. tutui
gather, to	faki, T. pafa'i	lightning	uila, P. uira
girl	tamahine, P.	like	pela maiia
give	solu	line, fishing	uka
glad	fiafia, S. fiafia	lips	ngutu, P.
glide, to	molemole, S. se'e, P. heke	little	iviki
gnash, to	popa tia	lively	vitiviti, T.
go, to	hano, hanage, P. fano	liver	ate, T.
good	malie	long	loa, P. roa
good-day	talofa		
government	musi	malo, girdle	malo
grasshopper	M. ua kagniki	man	tangata, P.
grief	fiatangi, P.	many	uke
grow, to	somo, S. tupu	mast	fana
		mat	moenga, P.
habit	masani	mild	malu, P. maru
hair	laulu, P. rauru	mix, to	fili-a
hand	lima, P. rima	moon	masina, T. mahina
hard	makeke	more	uke
harpoon	fao	morning	pongipongi, P.
hasten, to	fai vave, P. haga vave	morrow, to	atahata, T. ananahi
hat	pulipaki, T. purou	mosquito	namu, P.
haughty, to be	e koe	mother	nene
head	ulu, S. ulu	mouth	ngutu, P., T. vaha
hear, to	logo-na, P. rogo	much	uke, makeke
heart	fatu manava	mud	pela, T. pera, dirt, dung
heat	kakava		
hibiscus		nail (finger)	maninia, P. maikuku
(burao)	kuee, P. fau	name	ingoa, P.
high	tûtû, T. teitei	narrow	lauliki, T. piri, oaoa
hole	lua, P. rua	near	i anatafa, i tafa, S. i tafa-
hook (for fish)	matâu, P.		tafa
hot	vevela, P. vera	neck	ûa, T. 'a'i
house	fale, P. fare, hare	net, a	kupenga, P.
how?	nafea? T.	nice	malie
humpbacked	ivitua piko, P.	night	pô, P.
hunger	fiakai, P.	no	he. P. kakore
		nose	isu, P. ihu
in	i loto, P. ki roto		

ENGLISH	UVEA	ENGLISH	UVEA
often	adugua, T. pinepine	scold, to	itangi
old	matua, T. pa'ari, ruau	scratch, to	alali-a
order, to	munia, T. poroi, faaue	search, to	sakili-a, S. saili
outrigger	ama, P. ama. Aoba: sama	seat, to	noifo, P. noho
outside, adv.	i fafo, P. and T. vaho	sew, to	tui, S. sui
oven		shake, to	luelue-a, S. luelue, lulu
		shallow water	tai loto, P. roto (lake, lagoon)
paddle, n.	foe, P. hoe	shell of an egg	ngati uakun, S. atigi
pain	mamae, T.	shell, mollusc	pipi
people	fenua. Cf. T. and P. fenua, land, inhabi- ted country	shingle	faifatu, P. kirikiri
		short	totoe, T. poto
pierce, to	suki	shoulder	pakakau
pig	puaka, P.	shout, to	kuku
place	maneo, fasi, T. vahi	shrimp	ula, S. ula
poison, to	linge-ina	sick	e mare, P.
posterity	fanaunga, P.	since	mai, T.
potatoe, sweet	kumala, P. kumara	sing, to	mako
pregnant	faitama, T. hapu	sister	tehina, T. tuahine
protect, to	punetia	skin	kili, P. kiri
		skin, to	fule-a, S. fofoe, T. hohore
quench, to,		sky	langi, P. ragi
thirst	gegehe fainu, T. haa- maha te puha	sleep, to	moe, P.
quick	vave, P.	sling, to	maa, P. maka
quiet, to, a		small	iviki, P. riki
child	faga-nâ, P.	smoke	au de ahi, P. au ahi
		snare	fâga, S. maillei, T. marei
rain	ua, P.	son-in-law	fungona, P. hugona
rainbow	nuenue, P. anuenue, anuanua	soon	ainei, taiki, T. auanei
raw	mata, T. ota	sound	uelea, P. rogo
red	melo, P. kura	speak to	M. putcho, S. tautala, T. parau
reef	anatu kalekale, P. akau	speak to	i, vana'a, orero
right side	fasi matau, T. pae atau	spear	tao, P. tao
right (un- crooked)	sako	spit, to	anusi, S. feanu, T. tuha
road	ala, P. ara	split, to	faga, T. afafa, split
rock	mata outu	stand, to,	
rope	noa, S. maea, T. taura	upright	tû, P.
run, to	tele, sola ge, S. sola, T. horo	star	fetu, P.
		stick, walking	tokotoko, P.
sail	la, T. 'ie, MA. ra	stick, to	piki, T. piri
sand	one, P.	strength,	
sea	tai, tahi	strong	makeke
sea, high	tua de tahi, T. tua	stretch, to	
scale (fish)	una, S. una	(hand)	faga de lima
scale, to (fish)	unafi, S. —, T. unahi	sun	lâ, P. râ
scent	saunga, P.	sure	maoli
school	nî	swell, to	fufula, S. fufula
		swim, to	kaukau, P.
		take off, to	toâ
		taro	talo, P. taro

ENGLISH	UVEA	ENGLISH	UVEA
teach, to	nî-na	war	tâua, P.
tear, to	masae, T. mahae	water	tai P.
thick	matolu	,, (sweet)	tai malie, P. vai
thing	e nena, S. and T. mea	,, to, v.	fui-a, S. fufui
think, to	mekuni-na, M. manako	,, sea	tai kona
thirsty	fiainu	watch, to	tueki-na, P. tiaki
thorn	fesuki, T. tara	wave	ngalu, P. garu
thunder	fatutuli, S. faititili	whale	tafola, P. tohora
tickle, to	vaibilu	whip, to	tahi-a
tie, to	save-a	white	sina, P. hina, tea
tired	ngaengae	white man	matasiha
together	sahano	whole	otioti, P. katoa
tongue	fangalelo, P. and T. arere	wind	matangi, P.
too, adv.	fogi, P. hoki	winds: E	tonga, P.
tooth	nifo, S. —, P. niho	O (w ?)	muli, P.
tree	mala lakau, P. rakau	N	luetu
true	maoli, efate, mauri	S	uaiëu
tune, a	M. passôn	wing	papakau a manu
twinkle, to	vikiviki de faimata	wipe, to	soloi-a, T. horoi
twisted	piko	with	mâ, P.
		woman	fafine, S. fafine
unfold, to	fagalau-a, S. hola	woolly hair	ulu fitcha
untie, to	vete-a, P. tatara, vete	wrap, to	afi-na, S. afi
used, accus- tomed	masani	wrath	M. môgñi
		yam	ufi, P.
vessel (wooden native)	kumete, P.	yellow	'eu, P. rega
		yesterday	anafu, T. ananahi
		yet, still	agefogi (ake and hoki)

Concluding, it seems to me the Loyalty Islands, as well as New Hebrides, have never been entirely inhabited by Polynesians, but were aside of the track followed by the Polynesians when migrating from Malaisia to the Central Pacific. It seems that the Polynesians, facing numerous Melanesian populations, had to steer eastward to Tonga, passing through Sikaiana, Taumako, and Rotuma.

It would be only from their frequent sea voyages, accidental, or due to the desire for greenstone, that the Polynesians, starting from islands in the East, would come to occupy small islands and pervade in the bigger islands more or less.

Only the inhabitants of the small islands near the Solomon Islands seem to be parts directly severed from the main bulk of migrations coming from Malaisia.

[The author of the above paper died at Tahiti a victim to the influenza epidemic of 1918. He had been a frequent contributor to this Journal, and in the opinion of our late President, "showed great promise of becoming one of the leading scholars on Polynesian subjects."—EDITOR.]

KAUIKI AND HANA TRADITIONS, HAWAIIAN ISLANDS.

COLLECTED AND TRANSLATED BY T. G. THURM.

KAUIKI is not a grand hill to look at. In its outline or profile it resembles a *moi's* (fish) head diving in the ocean. On its north-east is the dark cliff of Mapuwena, and at its base is the slippery sand of Kapueokahi by the ship's harbour, and the surf of Keanini. To the east of Paliuli is a sort of deep round cave wherein the famous chiefess, Kaahumanu, was hidden during the battle engagements of Kalaiopuu and Kahekili in East Maui in 1775 and 1778. There did Kaahumanu lead Mr. Wm. Richards in 1830, and showed him her place of concealment, and the spot at Mapuwena where she was born. Down at its front, and within the cave at the base of Kauiki, lies the famous eel of Laumeki, which causes the top to tremble.

A certain blow-hole is at its front that is sounded by the reef-wind of Mokuhano. Its principal outlet of sound was closed up entirely with *kaui* spears, the strange work of a certain chief named Kalaikini. (Those spears have so remained to this day.) Over two hundred years have passed since then.

At the south flourishes a coco-nut grove (whence the saying: "The coco-nuts of Kane are not reached by you") and the dark cliff of Kaihalulu. On the western and northern sides spreads the flat land devoted to Hana's cane cultivation. Close to the base of the hill is the ancient land division of chiefs, called Kuakaha, with the temples of Honuaula and Kuawalu. There was the bake-oven for slain warriors taken captive by Kahekili at the hill of Kauika in 1782.

Just above the water of Punahoa is the foundation of Kawalakii. Near the crown of the hill there is the ladder of the hill of Lanakila (victory) of the *ohia* of Kealakomo, which was closed in the contest of that period. At the summit of the hill looking eastward is ever-green Hawaii; on the south side of Makokiloia is Makopalea, and on the north-east of Mapuwena, in the centre, is the foundation of Wananaiku. Viewing Kauiki from Hawaii, Kaihuakala lies to the front; inland is Puuokahaula, while seaward is Alau like a sheltering island.

In such is its dignity and claim to admiration, like a bird soaring upward; a cape for the *noio* sea-bird of Mokuhano, as if scarified for the bosun birds of Kaihalulu and Kapueokahi. There a certain chief thrust his spear in the heavens for Hana's fame, as "Hana of low heavenly rain."

FAME OF KAUIKI.

Kauiki is famous for the residence there of Aikanaka and his wife Hinahanaiakamalama. Aikanaka was a chief who was born at Kowali of Muolea. At Hoolonokiu was the birth-place, and the several evidences, in proof of the event, were interred at various localities, well-known.

Makaliihanau was the place where he was reared. It is said that he was a good chief; a chief who regarded his people; a farming chief. According to Maui and Oahu traditions, Heleipawa was the father of Aikanaka, and Kapawa was Heleipawa's father. The birth-place of that chief is well-known. Hawaii's traditions and genealogies do not relate where he was born. Hulumanailani's place of birth is uncertain and obscure.

It is said that Hinahanaiakamalama was of Ulupaupau, off in Kahiki, whence she came and became a wife for Aikanaka. Upon their marriage as husband and wife, they lived together on Kauiki.

There were born imbecile children, after which was Punaimua. The servants of Hinahanaiakamalama were Kaniamoko and Kahapouli. The bathing place of Puna was Alae at Kawaipapa. The guardians wished to take care of the child of their ruler.

Their lord [and mistress] took this and that land, not realizing that her work would be wearisome to her, and unknown to her husband and her guardians. At the time of the birth of Hema, the last child, her doings were well known to the elder child, but unknown to her husband and her guardians. The female guardians thought to take the water of Punahoa, and at Waikoloa to take the rag and excrement of the children. That indeed was taken to Papahawahawa, at the Koolau (northern) side of Ulaino. It is related in their history that on account of her weariness and fatigue at their running to and fro, she secretly determined to leap to the moon.

At Wanaikulani was the place she leaped on the night of Hoku. On the night she leaped, her husband caught hold of one leg, which broke off at the knee. She is called Lonomuku (shortened Lono), as she is hung up in the moon. Perhaps it is true, or may be not.

Puna was transferred to Oahu, but Hema was reared on top of Kauiki, and became a fine looking man, and famous as the handsome man of the chief.

Above Iao was a certain young chiefess beauty, Luamahehoa, belonging to Luamaheau. Upon the marriage of Hema to Luamahehoa, at the end of the first month she sickened with pregnancy; at the end of the second, sleeplessness possessed her to the third, fourth, and fifth month. Hema then thought to sail for Kahiki for the birth-gift for the child from the parents of Hinahanaiakamalama, the grandparents of Hema. The birth-gifts he went for were the Apeula and the Apoula. However, Hema sailed to Kahiki, and found the parents and grandmothers of Hinahanaiakamalama. In that country the eyes of all men of the land were destroyed by the [bird] Aaianukeakane. Deep-sea diving fisher-folk they were, godly observers of Kane and Kanaloa. The eyes of the men were the fish bait, therefore, the eyes of this and that man were stolen in the night. The eyes of Hema were also taken by the Aaianukeakane, that he dwelt blind at Kahiki.

Hema's wife, Luamahehoa, waited the months for the husband's return till the time passed, and the birth period was near. Luamahehoa went above Loiloa at Haunaka, in Iao valley, and there gave birth to Kahainui (Maori Tawhaki) of Hema.

Hema was the chief of Kauiki,
That was born in ever-green Hawaii.
Pueokahi is stilled by the calm
Of the wind on one side.
Punahoa indeed is the navel string,
The foetus covering is at Kawalakii,
Kuakaha is the navel, the navel of the chief,
Taken above to Mapuwena.
A chief indeed is Kaihalulu at Mokuhanu.
Wananaiku is the foundation,
A sportive place for Hema
To seek till finding the wife,
Luamahehoa of Luamaheau is she,
Begot Kahai the rising-cloud of Kane.
Conceived the first month,
Unpleasant sensations the second, third,
Fourth, fifth the month
Hema sailed for Kahiki
Seeking the Apeula [birth-gift].
Caught was Hema, seized by the Aaia.
He fell at Kahiki at Kapakapakaua,
Remaining at Ulupau, ^{pa}
There are the eyes of Hema.

Hua, a son of Kapuaimanaku, was a certain chief who lived at Kauika. This Hua was a warrior chief who built the temples of

Honuaula and Kuawalu. Kaniuhoohie was the name of his battle at Hakalau, Hawaii. Alomakauwahi was the name of his club with which he slaughtered the chiefs of Hawaii at Hakalau. That is considered the very oldest battle.

Many were the chiefs who lived at Kauiki and at Hana. The family of Hana, the family of Kanaloa, and the family of Kalahu, those were the chiefs who lived at Kauiki and at Hana in the years subsequent to Hua until the time of Piilani.

When Kakaalaneo was king of Maui, Eleio, a chief, resided at Kauiki. After that, the chief families of Kanaloa, and Kalahu; of Kalaehaeha, of Lei, of Kamohohalii, of Kalaehina and Hoolae. I shall not give account of them until writing the history of Maui.

This man Hoolae was of short stature, four feet perhaps was his height, and his hands were gnarled with sinews. His external appearance showed strength, and he was courageous, because he was born of the strong families. He lived on the top of Kauiki.

[Kauiki is the headland of the harbour of Hana, island of Maui, and was its fortress against invasion from Hawaii for many years.]

MOOLELO KO KAUIKI ME HANA.

H E Puu hanohano ole o Kauiki i ke nana'ku, he ano poolipilipi, me he ihu moi a la e luu ana i ka moana. Ma ka hikina akau kekahi pali uliuli o Mapuwena, a ma kona poli ke one hanupanupa o Kapueokahi me ke awa ku moku, a me ka nalu o Keanini. Ma ka hikina o Paliuli he wahi ana poepoe a poopoo; a malaila i huna ia'i ke alii wahine kaulana, o Kaahumanu, iloko o na hoouka kaua a Kalaiopuu me Kahekili ma Maui Hikina, i ka makahiki 1775 me 1778. (Malaila o Kaahumanu i alakai aku ai ia W. Rikeke, e kuhi-kuhi i kona wahi i huna ia'i, me kona wahi i hanau ai o Mapuwena, i ka 1830.) Ma ia alo iho e moe ana he puhi kaulana o Kapuhiolau-meki, a maloko o ke ana, ke kumu o Kauiki, e hoonaueue ana ia luna.

E alo iho ana kahi moku-kani, e ho ana i ka makani kohola o Mokuhanu. Ua paniia kona waha nui e kani ai i ka pololu kauila a piha pono, he hana kupaianaha na kekahi alii, o Kalaikini kona inoa. (Ke waiho nei na laau a hiki i keia la.) Ua elua haneri makahiki a keu mamua'ku nei.

Ma ka hema e ulu ana he uluniu ("Aole e loaa na niu a Kane i ia oe"), me ka pali uliuli o Kaikalulu. Ma ka aoao komohana me ka akau, e waiho ana he aina palahalaha, a malaila ka aina mahiko o Hana. E kokoke ana i ke kumu o ka puu ke koele kahiko a na

'Ii, o Kuakaha ka inoa, a me na heiau o Honnaua me Kuawalu. Malaila a ka umu pikao kanaka kua i ka lawe pio ana a Kahekili i ka makahiki 1782.

Maluna aku o ka wai o Punaho a ke kahua o Kawalakii, ma kahi kokoke i ka pani poo o ka puu, malaila ka hulili o ka Puu o Lanakila, o ka ohia o Kealakomo, pa ia i kela kau paa ka hulili.

Ma ka pane poo o ka Puu e huli ana i ka hikina o Hawaii Kuauli, a ma ka aoao hema o Makokiloia, Makopalea, a ma ka akau hikina ae o Mapuwena, mawaena ke kahua o Wananaiku. I ka nana ana mai a Hawaii ia Kauiki, e alo ana ia Kaihuakala, iuka o Puuokahaula, i kai hoi Alau me he moku pale ua la.

Oia ka hanohano a me ke kilakila, me he manu la, e oni ana iluna me he lae no ka noio au-kai la o Mokuhanu, mehe kaha ana la na ka uwau o Kaihalulu me Kapueokahi. Ilaila i hou ae ai kekahi alii i kana pololu i ka lani, no ke kaulana o Hana, "O Hana ua lani haa-haa."

KAULANA O KAUIKI.

Ua kaulana o Kauiki no ka noho ana a Aikanaka me kana wahine me Hinahanaiakamalama. He alii o Aikanaka i hanau ma Kowali o Muolea, ma Hoolonokiu i hanau ai, o Kue ke'we, o Hanaluukia kahua, o Alau ka piko, o Kaohaikahua i Hinihiniula ka aa, i Waikanonono ka inaina.

O Makaliihanau ke kahua i hanaiia'i. Ua oleloia he alii maikai, a he alii malama i na makaa'inana, he alii mahiai. Ma ko Maui me ko o Oahu moololo, o Heleipawa ka makuakane o Aikanaka, a o Kapawa ko Heleipawa makuakane, ua maopopo kahi i hanau ai kela alii. Ma ko Hawaii moololo, a kuauhau, aole i oleloia kahi i hanau ai. Ua pohihihi kahi i hanau ai, aole akaka, o Hulumanailani. Ua oleloia o Hinahanaiakamalama no Ulupaupau, aia i Kahiki, nolaila mai oia, a lilo i wahine na Aikanaka. I ko laua hoao ana a lilo i kane a i wahine, maluna o Kauiki laua i noho ai.

Ua hanau mai na keiki hoehaa, a mahope mai o Punaimua, a o na kauwa a Hinahanaiakamalama o Kaniamoko me Kahapouli. O ka wai auau o Puna, Aalae ma Kawaipapa. Makemake na kahu e malama i ke keiki a ko laua Haku.

O ko laua Haku ua lawe i kela aina i keia aina, me ka ike ole ia o kana hana, e hooluhi ana iaia iho, me ka ike ole o kana kane, a me kona mau kahu. A hiki i ka wa i hanau ai ke keiki hope, o Hema ua maa kana hana ina keiki mua, me ka ike ole o kana kane me kona mau kahu. Ke manao nei na kahu wahine ke lawe nei i ka wai o Punahoa, a i Waikoloa e lawe nei i ka welu a me ka honowa o na keiki. Ke lawe nei ka kela i Papahawahawa, a ma ka aoao o Koolau hoi i Ulaino. Ua oleloia ma kona moololo, no kona luhi a me ka aikena i ka holoholo i-o ia nei, ua ohumu oia e lele i ka mahina.

O Wanaikulani kahi i lele ai i ka po i o Hoku. I ka po i lele ai, e lalau ae ana ke kane i kekahi wawae, a moku i ke kuli. Ua kapaia o Lonomuku e kau mai nei i ka mahina. Ho oiaio paha, aole paha.

Ua lilo o Puna i Oahu, a o Hema ua hanaiia maluna o Kauika, a lilo i kanaka maikai, a kaulana no ke kanaka maikai o ke alii.

Mauka o Iao kekahi kaikamahine alii maikai, o Luamahehoa, na Luamaheau. I ka hoao ana o Hema laua o Luamahehoa, i ka ku mua o ka malama, kaa i ka iloli, i ka lua o ke ku, ono i ka hiaai, akolu, aha, alima ka malama. Manao iho la o Hema e holo i Kahiki i ka palala no ke keiki, oia na makua o Hinahanaiakamalama, na kupuna o Hema. O ka palala e kii ai, he Apeula, a he Apoula. Aka, ua holo o Hema i Kahiki, a loa na makua a me na kupunawahine o Hinahanaiakamalama. Ma ia Apuni ua pau na maka o kanaka oia aina i ka Aaianukeakane, he poe lawaia aholoa, nana akua, na Kane ma laua o Kanaloa. O ka maka o ke kanaka ka maunu o ka ia, nolaila, ua aihue ia ka maka o kela kanaka o keia kanaka i ka po. O ka maka o Hema kekahi ililo i ka Aaianukeakane, a noho makapo i Kahiki.

Ua kakali ka wahine a Hema o Luamahehoa no na malama e hoi mai ai ke kane, a hala ka manawa, a kokoke i ka puni hanau, ua hoi o Luamahehoa iuka o Loiloa i Haunaka ma Iao, a malaila i hanau ai Kahainui a Hema.

O Hema ke'lii o Kauiki,
I hanau i Hawaii-kuauli.
I ka Pueokahi i ka lulu i ka lai
I ka makani kahi aoao.
O Punahoa la ke we,
Ka aa i Kawalakii,
O Kuakaha ka piko, ka piko o ke alii,
Lawe iluna i Mapuwena.
He alii no Kaihalulu i Mokuhano.
O Wananaiku kahua,
He kahua olina na Hema,
I imi a loa ka wahine,
O Luamahehoa a Luamaheau ia.
Loaa Kahai ke koiula a Kane.
Kauhua hookahi ka malama,
Kaa i ka iloli alua, akolu,
Aha, alima ka malama,
Holo Hema i Kahiki,
Kii i ke Apeula,
Loaa Hema lilo i ka Aaia,

Haule i Kahiki i Kapakapakaua.
Waiho ai i Ulupaupau,
Ilaila na maka o Hema.

O Hua kekahi alii i noho i Kauiki, ke keiki a Kupuaimanaku, he alii kua keia, nana i kukulu na heiau o Honuaula me Kuawalu. O Kaniuhoohe ka inoa o kana kua, i Hakalau, Hawaii. O ka laau alomakauwahi ka inoa o kana laau, a ua lukuia na 'lii o Hawaii ma Hakalau. Oia ke kua kahiko loa i manaoia.

He nui na 'lii i noho ma Kauiki a ma Hana. O ka ohana o Hana, o ka ohana a Kanaloa, a o ka ohana a Kalahu, oia na ohana alii i noho ma Kauiki, a ma Hana, i ka makahiki mahope mai o Hua a hiki ia Piilani.

O Kakaalaneo ka Moi o Maui, ma Kauiki i noho ai o Eleio i alii. Mahope o laila noho alii ka ohana a Kanaloa, me Kalahu, o Kalaehaeha, o Lei, o Kamohohalii, o Kalaehina, a me Hoolae. Aole au e hai aku i ko lakou moolelo, aia a hanaia ka moolelo o Maui.

O keia wahi kanaka o Hoolae, he wahi kanaka pou pou; he aha kapuai paha kona kiekie, a o kona mau lima ua wili a nao, ua ikaika kona mau helehelena mailuna a lalo, a ua koa hoi, no ka mea, ua hanau oia no ka ohana ikaika. Maluna o Kauiki oia i noho ai.

THE LEGEND OF WHIRO.

BY ELSDON BEST.

[A few years ago considerable interest was taken in the Maori and Polynesian hero, Whiro. But little was known as to whether he ever came to New Zealand, though some of the tribes trace descent from him, especially perhaps the people of Whanganui. In "The History and Traditions of the Maoris of the West Coast" (Memoirs of the Polynesian Society, Vol. I.), at page 152, the descent from Whiro to the present day is given; and on pages 52, 53, 54 of the same work will be found more relating to Whiro. So far, though we now know a good deal about Whiro (or Iro as the Rarotongans call him) from the island accounts, nothing certain has been discovered heretofore as to whether this Whiro actually came to New Zealand. As he was a great voyager, there is nothing improbable in his having followed in the footsteps of the first Kupe and either visited, or finally settled in New Zealand.

Mr. Best now sends us the following account of Whiro, which has never seen the light before. It is important from the point of view of historical dates, and will render aid to the future historian of the Polynesian race—for that reason we publish the account here.—S. P. SMITH.]

THIS Whiro was an ancestor of the Maori folk of New Zealand who dwelt in the isles of eastern Polynesia apparently about six or seven centuries ago. His full name was Whiro-te-tipua, which seems to be well-known to the natives of Polynesia, who have preserved traditions of his doings, some of which have been recorded in the "Journal of the Polynesian Society." Two such accounts, as preserved by the Maoris of New Zealand, may be consulted in Vol. II. of White's "Ancient History of the Maori," and in both these versions one Tura appears as a prominent actor. With Tura also are introduced certain elements of the marvellous which do not seem to properly belong to the story of Whiro.

This Whiro-te-tipua bears the same name as that of one of the offspring of the primal parents, the Sky Father and the Earth Mother, and who personifies darkness, evil, disease and death in Maori myth. The result of this similarity of names has been that the two have been confused, even in the Maori mind, still more so in the minds of some of our students of Maori traditions. To confuse Whiro, the Polynesian voyager, with one of the primal personifications in Maori cosmogony tends to nullify our attempts to separate the historical traditions of the Maori people from their myths.

In the following version of the adventures of Whiro, which was given by a Wairarapa native, no further element of the marvellous is found than may be noted in any ordinary tradition of historical events,

such statements as spring from native belief in the attributes and powers of their priests of former days. This version contains an interesting and hitherto unrecorded event, viz., that Whiro, after the quarrel with his brother, made the voyage to New Zealand and settled here, being apparently one the first settlers in the district inland of Whanganui.

The Ruatamore folk alluded to were a division of the original settlers of the North Island, the Mouriuri or Maruiwi people. Together with the Mamoe clan these migrants settled in the Hawkes Bay district. In later times they were harassed and decimated by the Takitumu clans, a people of mixed origin, and were forced to leave the district. They settled for a while at Wellington, or some of them did, and then moved across the Straits to the South Island, the last refuge of many broken clans.

The following is a rendering of the story of Whiro, as it appears in the original :—

Upon a certain day Hourangi set about felling a tree wherefrom to fashion a canoe for himself; when it was felled he said to his younger brother, Whiro-te-tipua :—“Turn to and hew out my canoe to serve as a vessel of my own; you being the person instructed by our elder Te Haemata in such tasks.”

Whiro replied :—“Very well.”

The canoe was hewn out, and when the hull was finished, then the *haumi* (pieces to lengthen hull) of the stern and bow were hewn, and the topstrakes, and thwarts, and prow, and stern-piece, and two balers, all were completed. Only the finishing off and adornment were left to be completed at the landing place. When it came to the time for the canoe to be hauled out, Whiro instructed his canoe haulers in this manner :—“When we are hauling the canoe and reach the place where the two paths join, haul so as to turn off toward our own home; do not suffer it to be dragged to the home of my elder brother.”

All the canoe haulers agreed to follow the instructions of Whiro-te-tipua. So the vessel was hauled out and on reaching the junction of the paths the people of the canoe cried :—“We are weary with the hauling of the canoe, let us turn off here to the place that is near to us.”

Hourangi called out :—“O! keep to the main path to my home at Te Mawhai.”

Whiro remarked :—“Let it remain here that it may be handy to the adze manipulating hands skilled in hewing canoes.”

Hourangi remained silent, and the canoe was dragged onward by Ngati-Hinewai and Ngati-Parakai, for those were the clans of Whiro-te-tipua that hauled the vessel. On reaching the home of Whiro at Pukerua; at Otamata, the canoe was left at the landing

place. A shed was constructed as a house for that canoe, and when completed, it was hauled inside and so left. The canoe was then worked at until finished, the two *haumi* were attached, and the thwarts, and topstrakes, and prow, and stern-post, all were attached.

Owing to an act of forgetfulness on the part of Whiro in regard to the thwart of the *utuutu-matua** he called out to his nephew, child of Hourangi, to Taomakati:—"O lad! Come along as a companion for me at the canoe yonder."

The child followed him, and, on reaching the canoe, Whiro said:—"O lad! You remain outside to insert the lashing cord of the canoe."

Taomakati agreed to this and Whiro remained within the hold of the canoe. Whiro called out:—"Put the lashing cord round your neck"—and thus the child was entangled in the bight of the binding cord for lashing the canoe, which was round his neck. Whiro then called out:—"Has your head entered the loop of the cord?" The child called out:—"Yes."

Then the lashing cord was pulled by Whiro and the child's head jammed against the canoe, his neck was broken, and he died. He was dragged by Whiro among the chips and buried, covered with hewing chips of the canoe, in order to conceal the child.

Now the reason why the child was slain by Whiro-te-tipua was the impudence of the elder brother in commanding him to drag his canoe. Another reason was the leaving him to hew out his canoe without furnishing any *kumara*, *taro*, fish or birds as a food relish for him and his working companions; such were the causes of the malice of Whiro toward the child.

When evening came Hourangi asked the people:—"O friends! Have not you seen the child?"

The people replied that they had not seen him. Next morning Hourangi enquired of the younger brother, Whiro:—"Did you not see our child yesterday?"

Whiro replied:—"I did not see the stupid child; he may be wandering about anywhere."

The elder brother asked:—"Where were you yesterday?" Whiro answered:—"I was at the canoe, lashing on the thwart of the *utuutu-matua*."

The people set out to search for the child at all the many villages, but he was not found. A certain child, Wheko by name, said:—"I saw him following Whiro-te-tipua and going toward the canoe, but did not see him returning, even as late as the evening. Whiro was the only one I saw come back, and I was lying in the porch all the time until the evening.

* A name for some part of a canoe unknown to the translator.

Whiro remarked :—" I did not see him ; he might have followed me, who would notice him, anyhow."

Said Hourangi :—" But Wheko says that you two went together to the canoe ; you could not avoid seeing him going."

" O," said Whiro, " You mean that the cause of our child being lost rests with me."

" I did not mean that," replied Hourangi. " But you could not miss seeing him as you went together to the canoe."

Hourangi now became uneasy about his younger brother, fearing that he knew all about the matter.

All the people now made search, but no sign of the child was seen, and Hourangi now made up his mind to proceed to Tuparoa to take the semblance of his child to be examined by his elder, Whirikoka. Even so went Hou, taking with him some earth from the path by which his child went to the place where the canoe was lying, and on reaching the latrine of the home of his elder, Whirikoka, the earth was left by Hourangi lying by the side of the latrine, while he proceeded to the village. His elderly relative saw him as he was approaching, and said to the people of his village :—" Here truly is my grandchild approaching ; Whiro is responsible for the loss of his child."

On the arrival of the grandchild, Hourangi, he said, " O sir ! Look into the matter that distresses me, and see if your descendant cannot be found by you." The grandsire Whirikoka replied :—" Go, return ; the cause of the disappearance of your child lies with your younger brother."

Hourangi enquired :—" Where is he lying ?"

Whirikoka answered :—" Go your way ; and when you reach the stern of the canoe, repeat the following :—

" O Tao ! child of mine, appear to me in early morn.

O Tao ! child of mine, here am I uneasy and perplexed.

O Tao ! child of mine, where art thou unhappily lost to me, etc

O Tao ! child of mine, appear to me that I may greet you.

By whom were you lost to me, O lad of mine."

Whirikoka explained :—" Now this shall serve as an affectionate greeting by you to your child, and he will show himself to you. Your child perished by being strangled by Whiro with the lashing cord of the thwart of the *utuutu-matua* of the canoe. Go your way, and should the child of Pohau meet and greet you know that he is sent, follow him and he will point out the spot where your child lies."

So Hourangi returned home, and on his arrival went at once to the place where the canoe lay and leaned against the top of the stern of the vessel. He then chanted his affectionate greeting to 'Tao-makati, and, ere he had finished, a fly had appeared, humming as it came, over the *utuutu-matua* thwart. Having hovered humming about

there for some time it flew off some distance away from the bow of the canoe, at which place some hewing chips were heaped up, then again flew buzzing from the *utuutu-matua* in front of Hourangi, returned again, and settled upon that heap of chips, and then kept flying and buzzing about that one spot. Hourangi then advanced and removed the chips, when he saw where a hole had been dug in which to bury the body. He removed the earth, and there lay the body of the child with the mark of strangulation by the lashing cord of the thwart visible on the neck, which was broken. Hourangi carried his child home, wailing as he went; he and his clans returning to Tuparoa, at which place his own home was. On their arrival Taomakati was mourned for by the people of Tuparoa, for he was a favourite child of theirs. He was a child of good disposition, a child much given to greeting persons and to inviting them to visit the home of himself and his parents, hence the greetings of that child were much appreciated by people who knew him.

When all mourning had ended, Whiro had not appeared to take any part therein. Said Hourangi to the people of Pukerua and Otamata:—"Come, go your ways, return to dwell at your homes. As for the cause of my brother slaying my child, you had better hold yourself aloof from that foul subject. Tell Whiro-te-tipua to betake himself to other parts, lest I go and procure his heart to serve as food for our grandchild, Te Hauerangi.

Te Hauerangi was a child of Hine-te-waiwai, who had married Tamauatake.

When the advice of Hourangi to Whiro-te-tipua had been retailed to him by the people of Pukerua and Otamata, Whiro said "It were well for my heart to be taken as food for his grandchild, lest his heart be taken by me as food for my grandchild, Turongo."

The person returned and related the boastful remark of Whiro-te-tipua concerning what Hourangi had said about him, and also that the fortified village of Pukerua was being put in order. Thus Hourangi became aware that Whiro, with his evil thoughts, was being befriended by the clans of Pukerua and Otamata.

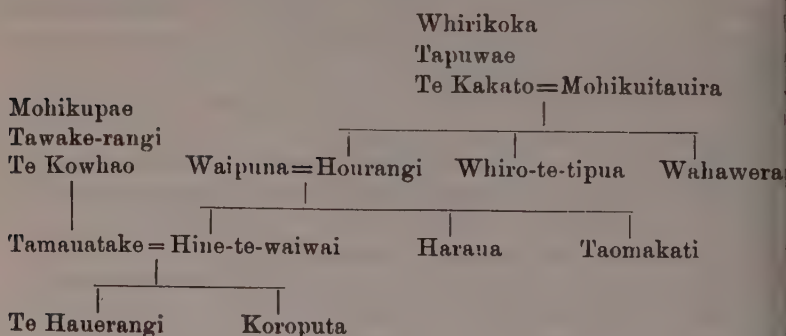
Said Hou to his own clans:—"Let us go to war, inasmuch as Ngati-Hinewai and Ngati-Parakai have not regarded my advice to them."

The force set forth and, on reaching Pukerua, found the *pa* (fortified place) not yet finished. The force of Hourangi attacked, and Paoka, who was a brother-in-law of Whiro, was slain on the very plaza. Whiro saw that the day was lost, and so fled with the refugees of Ngati-Hinewai, and thus escaped; his wife and children perished in this fight, after which the attacking force returned home.

Some days after that fight it was heard that a party of migrants composed of Whiro-te-tipua and the survivors of his clans had come

to the island situated in the great ocean expanse. Well, the canoe* of Whiro-te-tipua came to land at the eastern side of Oakura, in the district of Taranaki (eight miles south of New Plymouth) at which place is situated the Wai-piropiro-of-Whiro-te-tipua, a stream wherein he kept sharks (or flesh thereof?) After this he settled down at (place forgotten) where he lived for a long time. At some subsequent period a force marched inland to Tuhua, the range on the west side of Lake Taupo, where a victory was gained on the battlefield of Awatoto, after which some of that tribe, Ngati-Ruatamore, were captured. They had previously migrated from Urenui (twenty miles north of New Plymouth) to that place in order to dwell there. Some of Ruatamore moved away for good and settled away off at Mohaka on the East Coast. Owing to these movements it became known that the lands inland of Whanganui, and also of Murimotu, were unoccupied, no people dwelt there.

Whiro-te-tipua came by land, reaching Mangaio, Makirikiri, and Karioi o Whiro.† The excellence of the land being noted, Whiro-te-tipua moved from Taranaki to inland Whanganui to live, marrying his wife, a woman of Taranaki, one Tai-te-ariki by name.‡



* Members of the Taranaki tribe say that Whiro came here in the Tawhiti canoe.—EDITOR.

† The two first are names of branches of the Whanganui river, the latter is probably the same Karioi as the Railway Station on the Main Trunk line, south of Ruapehu mountain.—S.P.S.

‡ According to Rarotongan tradition, this was the name of Whiro's (Iro) son, and it was borne by a Ngati-Ruanui chief who died a few years ago in the Patea district (Taranaki).—S.P.S.

A descendant of this chief, bearing the same name, is now living at the Hua, three miles north of New Plymouth.—EDITOR.

WHIRO-TE-TIPUA.

KA tae ki tetahi rangi ka whakatika a Hourangi ki te tope rakau hei waka mona, ka hinga te rakau, ka ki atu ki tona taina ki Whiro-te-tipua:—"E ta! Tahuri mai ki te tarai i taku waka hei waka ake moku; ko koe te tangata i akona e to tatau tipuna, e Te Haemata."

Ka mea atu a Whiro:—"E pai ana."

Ka taraitia te waka nei, ka oti te tinana ka taraitia te haumi o te kei, o te ihu, me nga rauawa, me nga taumanu, me te tauihu, me te rapa, nga tata e rua, ka oti. Ko te whakapai anake i waiho kia tae ki te tauranga ka whakaoti ai. Ka tae ki te wa i toia ai te waka ka ako a Whiro ki ona tangata to i te waka:—"E ta ma! E to tatau i te waka nei, ka tae ki te putahitanga o te ara ka to kia peka ki to tatau kainga ake, kauaka hei toia ki te kainga o taku tuakana."

Ka whakaae katoa nga kaito i te waka nei ki nga tohutohu a Whiro-te-tipua. Ka toia mai te waka nei, ka tae mai ki te puruatanga o te ara, ka karanga nga tangata to o te waka nei:—"Ka ngenge tatau i te tonga mai i te waka nei, me peka tatau ki konei ki te wahi tata i a tatau."

Ka karanga mai a Hourangi:—"E! Waiho i te ara nui ki toku kainga ki Te Māwhai."

Ka mea atu a Whiro:—"Waiho i konei kia tata ai ki nga ringa hapai toki tarai waka rei."

Ka noho puku a Hourangi, ka toia te waka nei e Ngati-Hinewai, e Ngati-Parakai, koia nei nga hapu o Whiro-te-tipua nana ra i to mai te waka nei.

Ka tae ki te kainga o Whiro i Pukerua, i Otamata, ka takoto te waka nei ki te tauranga. Ka mahia te wharau hei whare mo taua waka, ka oti, ka toia ki roto takoto ai. Katahi ka mahia te waka nei, ka oti, ka whakamaua nga haumi e rua, me nga taumanu, me nga rauwawa, te tauihu, te taurapa o te kei, ka mau.

He wareware i a Whiro no te taumanu o te utuutu-matua, katahi ka karanga atu ki tona iramutu, tamaiti a Hourangi, ki a Taomakati:—"E ta! Hoake hei hoa moku ki te waka ra."

Ka whai te tamaiti nei, ka tae atu ki te waka ra ka ki atu a Whiro:—"E ta! Koe ki waho nei kokomo ake ai i te taura aukaha i te waka nei."

Ka whakaae atu a Taomakati, ka noho a Whiro ki roto i te riu o te waka. Ka karanga mai a Whiro:—"Whakaputaia te taura hohou ma runga i to kaki,"—a ka mau te tamaiti ra ki te koru o te taura hohou aukaha i te waka ma runga i tona upoko. Katahi ka

karanga atu a Whiro:—"Ka uru to mahunga i te koru o te aukaha?"

Ka karanga atu te tamaiti:—"Ae."

Katahi ka kumea e Whiro te taura aukaha, ka karapititia te upoko ki te waka, ka whati te kaki o te tamaiti i konei, ka mate hoki. Ka toia e Whiro ki roto i nga maramara tapuke ai, ka uhia ki nga maramara tarainga o te waka nei, hei huna i te tamaiti nei.

Na, ko te take i patua ai te tamaiti nei e Whiro-te-tipua, mo te whakahihi o te tuakana ki te tono i a ia hei to mai i tona waka. Tetahi take mo te waihotanga i a ia hei tarai i tona waka, kaore i mahia he kumara, he taro, he ika, he manu, hei kinaki kai māna me ona hoa mahi; koia tenei nga take kaikino a Whiro-te-tipua i te tamaiti nei.

Ka ahiahi ka ui a Hourangi ki nga tangata:—"E ta ma! Kaore koutou i kite i tamaiti nei?"

Ka mea mai nga tangata kaore ratou i kite. Ka ao te ra ka ui atu a Hourangi ki te taina, ki a Whiro:—"Kaore koe i kite i ta taua potiki inanahi?"

Ka ki atu a Whiro:—"Kaore au i kite i tamaiti porori na; kei whea ra e kaewa haere ana."

Ka ui atu te tuakana, a Hourangi:—"I whea koe inanahi nei?"

Ka mea atu a Whiro:—"I te waka ra au e hohou ana i te taumanu o te utuutu-matua o te waka ra."

Ka whakatika nga tangata ki te kimi i te tamaiti nei i nga tini kainga katoa, kore rawa i kitea. Ka ki ake tetahi tamaiti, ko Wheko te ingoa:—"I kite atu ahau e whai ana i a Whiro-te-tipua, e ahu atu ana ki te waka ra, kaore au i kite i te hokinga mai, ahiahi noa nei; ko Whiro anake taku i kite ai e hoki mai ana; i te whatitoka tonu nei hoki au e takoto ana, a ahiahi noa nei."

Ka mea atu a Whiro:—"Kaore au i kite; ara pea te whanake ra i muri i au, ko wai hoki ka kite ake i a ia."

Ka mea atu a Hourangi:—"Ina ra e ki mai ana a Wheko ko korua tahi i haere atu ki te waka ra, kaore hoki e kore koe te kite mai e haere atu ana."

Ka mea mai a Whiro:—"A, e mea ana koe kei au e ngaro ana ta taua potiki?"

Ka mea atu a Hourangi:—"Kaore au i te pena, engari nana noa koe i kore e kite i to korua haerenga atu ki te waka ra."

I konei ka tae mai te awangawanga i a Hourangi ki te taina, e kei te mohio tonu a Whiro. Ka kimi nga tangata katoa, kore rawa i kitea te tamaiti nei. Ka whakaaro a Hourangi kia haere ia ki Tuparoa ki te kawē i te ahua o tona tamaiti kia tirohia mai e tona tipuna, e Whirikoka.

Ka tae a Hou, me nga oneone o te huarahi i haere atu ai tona tamaiti ki te takiwa i te waka ra, ka tae atu ki te turuma o te kainga

o tona tipuna, o Whirikoka, ka waiho e Hourangi i te taha o te paepae whakaheke takoto ai, ka haere ia ki te kainga. Ka kite mai tona tipuna i a ia, e haere atu ana ia, ka mea atu ki nga tangata o tona kainga:—"Ina rawa taku mokopuna e haere mai nei, kei a Whiro tona potiki e ngaro nei."

Ka tae atu te mokopuna, a Hourangi, ka mea atu:—"E koro! Titiro mai ki au, me kore to mokopuna e kitea mai e koe."

Ka karanga mai te tipuna, a Whirikoka:—"Haere, e hoki, kei to taina tonu to potiki e ngaro ana."

Ka mea atu a Hourangi:—"Kei whea e takoto ana?"

Ka mea atu a Whirikoka:—"Haere e koe, ka tae koe ki te kei o te waka, ka whakamānawa e koe penei na:—

"E Tao aku, kia whakaputa mai koe
I te atatu nei ki au
E Tao aku, ina ia au kei te whekoki noa
Kei te kai arohi noa.
E Tao aku, kei hea koe e ngaro whakaaitu nei
E Tao aku, tenei au kei te whakamakuru noa
E Tao aku, kia whakaputa mai koe
Kia mihi atu au
Na wai rawa koe, e tama aku."

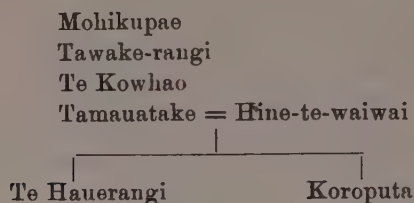
Ka mea atu a Whirikoka:—"Koia tenei he mihimihi maimai aroha mau ki to potiki, māna ano ia e whakaatu mai ki a koe. I kumea e Whiro ki te kaha hohou o te taumanu o te utuutu-matua o te waka, i mate ai to potiki. Haere, e tae atu e koe te potiki a Pohau ki a koe mihi ai; koia tena, whai atu i a ia, māna e tohu mai te wahi i takoto ai ia."

Ka hoki a Hourangi, tae tonu atu haere tonu ki te wahi i takoto ai te waka, ka whakawhirinaki atu ki runga i te poiike o te kei o te waka. Katahi ka tukua tona mihimihi maioha ki a Taomakati, a kihai i mutu tona whakamanawa kua tau mai te rango ki runga tonu ki te taumanu utuutu-matua tamumu haere ai. Ka roa e tamumu haere ana i reira, ka rere atu ki waho ake o te utuutu-matua ra tamumu haere ai. Ka rere mai ki tona aroaro, ka hoki ano, tau rawa atu ko taua pukai maramara noho mai ai, me te tamumu haere tonu i taua wahi kotahi ano. Ka haere atu a Hourangi, ka huke ake nga maramara, ka kitea iho ko te karinga i te rua hei tapuke. Katahi ka huke ake, e takoto ana te tamaiti, e mau ana hoki te natinga a te kaha hohou o te taumanu i te kaki, a kua whati te iwi o te kaki. Ka wahaia e Hourangi tona potiki, me te tangi haere atu ki te kainga. Ka hoki a Hourangi me ona hapu ki Tuparoa, kei reira hoki tona kainga ake. Ka tae atu ki reira, ka uhungatia a Taomakati e nga tangata o Tuparoa, he tamaiti pirangi hoki tera na ratau. He pai ano te ahua o taua tamaiti, he tamaiti mihimihi ki

te tangata, he tamaiti karanga ki te tangata kia peka ki to ratau kainga ko nga matua; koia nga mihi a taua tamaiti i aroha nuitia ai e nga tangata kua mohio ki a ia.

Ka mutu nga tangihanga katoa, kaore a Whiro-te-tipua i tae mai ki te tangi. Ka mea a Hourangi ki nga tangata o Pukerua, o Otamata:—"Naumai, haere, e hoki ki o koutou kainga noho ai. Ko te take a taku taina i patu nei i taku tamaiti, kia watea koutou i tenei take kaikino. Ka ki atu e koutou ki a Whiro-te-tipua—haere kawhaki i a ia, koi tikina atu e au hei kai ma ta maua mokopuna tona manawa, ma Te Hauerangi."

Ko Te Hauerangi he tamaiti na Hine-te-waiwai, i moe i a Tamauatake:—



Ka tae te poroporoaki a Hourangi ki a Whiro-te-tipua i nga tangata o Pukerua, o Otamata, te korero atu. Ka mea mai a Whiro-te-tipua:—"He pai ra kia riro atu ko toku manawa hei kai ma tona mokopuna, koi riro mai ko tona manawa i au hei kai ma taku mokopuna, ma Turongo."

Ka hoki te tangata, ka korerotia atu te kupu whakapeha a Whiro-te-tipua mo te kupu a Hourangi mona; ka ki atu hoki kei te mahi te pa o Pukerua. Ka mohio a Hourangi kua awhinatia e nga hapu o Pukerua, o Otamata, a Whiro me tana whakaaro.

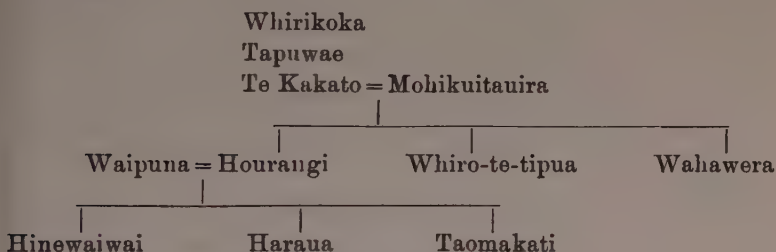
Ka ki atu a Hou ki ona hapu ake:—"Haere tatau inaia nei ki te taua, inahoki kaore a Ngati-Hinewai, a Ngati-Parakai, i whakarongo ki aku kupu atu nei ki a ratau."

Ka whakatika te taua nei, ka tae ki Pukerua whanatu ai, kaore ano i oti te pa. Ka huaki nei te taua a Hourangi, ka mate a Paoka ki te marae tonu o Pukerua, hei taokete tera ki a Whiro. Ka kite a Whiro ka hinga ratou, ka oma a Whiro i roto i te horo o Ngati-Hinewai, ka puta a Whiro; ka mate te wahine me ona tamariki i konei, ka hoki te taua nei.

I etahi ra i muri o taua whawhai ka rangona kua haere mai te heke o Whiro-te-tipua me nga morehu o ana hapu ki te motu i tiritiri o te moana. Kati, i u mai te waka o Whiro-te-tipua ki te taha mau o Oakura, i te takiwa o Taranaki nei, kei reira a Te Wai-piro-piro a Whiro-te-tipua, he awa pukaitanga mango nana. No muri mai ka tuturu tona noho ki; ka roa e noho ana i reira. Ka tae ki tetahi wa mai ka haere te taua ki uta o Tuhua, ka hinga

te patunga, ko Te Awatoto te parekura, ka mutu tenei, ka riro herehere mai etahi o taua iwi o Ngati-Ruatamore; i heke atu i Urenui nei ka noho ki reira noho ai. Ka tuturu te heke o etahi o Ngati-Ruatamore, noho rawa atu ko Mohaka i te taha tai rawhiti. Na reira i whakaatu kei te watea te whenua o uta o Whanganui, o Murimotu hoki, kaore he tangata noho.

Ka haere mai a Whiro-te-tipua ma uta, ka tae mai ki Mangaio, tae mai ki Makirikiri, tae atu ki Karioi o Whiro. Ka kitea te pai o te whenua, ka heke mai a Whiro-te-tipua i Taranaki ki roto o Whanganui noho ai, ka moe i tana wahine o Taranaki mai, i a Tai-te-ariki.



RUA-KOPIHA. A PECULIAR TYPE OF KUMARA STORE-PIT.

BY GEO. GRAHAM.

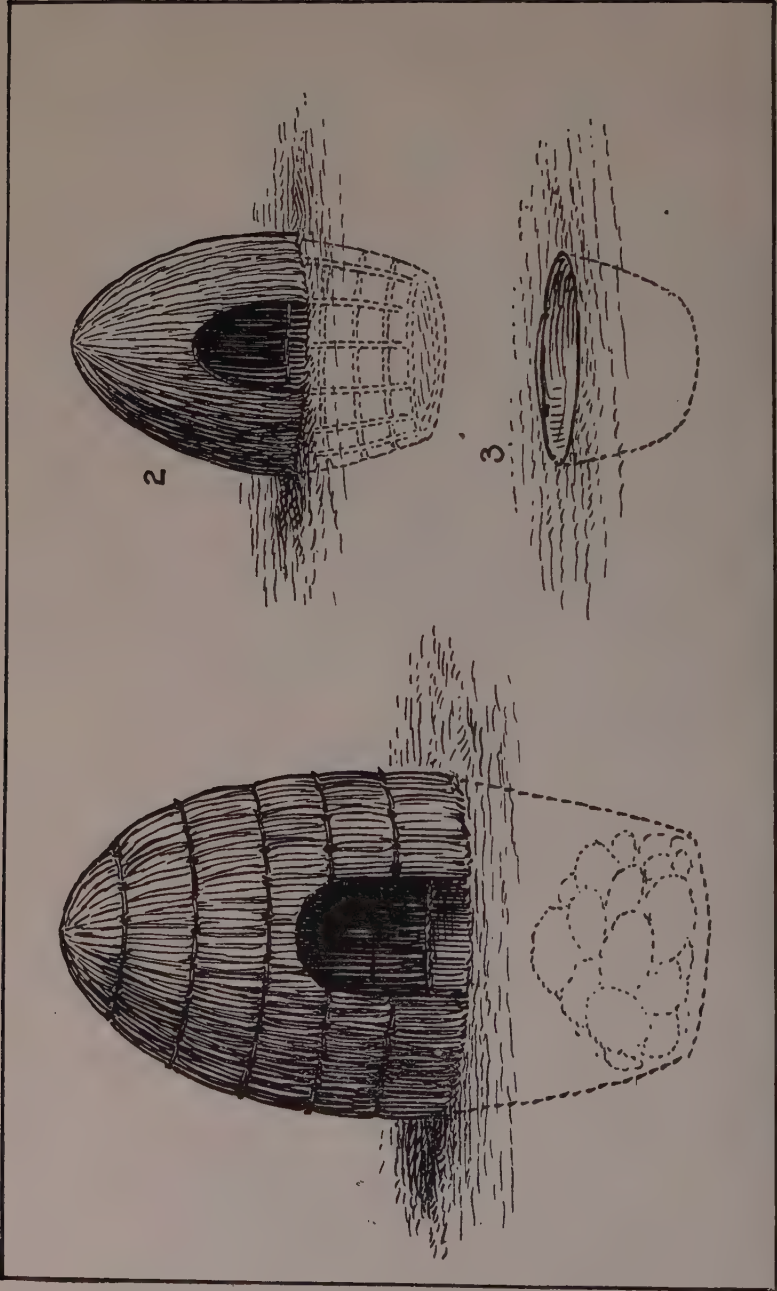
DURING a recent visit to the Kaipara district—I went to look at the Otakanini *pa*—my main object in so doing was to view some ancient carvings on the sandstone cliff face, reported as existing there by Mr. Roger Buddle.* These carvings were not however visible, and the local Maoris pointed to a deserted earthwork some miles away (a *pa* built by Te Murupaenga in or about 1820 to resist Nga-Puhi and known as Paruparu), as being the locality where these carvings were.

Otakanini, once an important Ngati-Whatua township, is now quite deserted as such. On the summit of the hill stands the modern villa residence of Hami Te Waewae, lineal descendant of the olden chief of that name. His house—then unoccupied—stands no doubt on the site of the home of many generations of his forefathers, and near by in what would have been the village *marae*, or courtyard, was the *hapu* burial place (*urupa*).

“Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.”

Practically nothing now remains whatever in this locality of ancient Maori-dom—except the community of three dozen or so men, women and children—remnants of the many thousands of old, who reside some mile or so away at Haranui. At this hamlet I was interested to see a group of six or seven structures, which from the roadside looked at first sight like beehives of the olden style. This made me curious, and I went into the village to more closely examine them. I found the supposed beehives to be what the local people called *kopiha* or *rua-kopiha*, pits used only for storing the *kumara*. They were built on an artificial terrace—excavated on the hillside slope in a sandstone formation characteristic of the district. There were in actual use some eight or so of these pits in two rows of three or four each. The whole hill-side showed traces of having been terraced or marked with similar pits. No doubt the situation was selected for its suitability, for the nature of the *strata* ensured the dryness of the pits all the year round. This locality had evidently

* Vide “Transactions of New Zealand Institute,” 1910. Vol. 43.



been used for this purpose from very ancient times—for in addition to those store pits still in good repair and actual use, there were others in a more or less state of dis-repair. Still others were far gone in actual ruin. Others again had long since disappeared—only deep depressions remained to mark the site of their former existence—all more or less filled with accumulating debris. So that of some hundreds only six or eight now remain, being evidently ample for the present day requirements of the remnants of a once more numerous people.

No doubt with a population diminished to a vanishing point, the original number of pits had likewise gradually gone out of use. The whole presented a striking object lesson, illustrating the decay of the Maori people, numerically, as well as in their native agricultural methods. A change of habits of life and modern methods have replaced the old *régime*. A near by corrugated iron shed no doubt had been erected as more utilitarian—though far less picturesque.

Those pits which were still in use were carefully and neatly made, and were thatched with *raupo* over a dome-shaped roof, the framework being thin stakes of *manuka*. The interior was neatly lined from the base of the pit to the ceiling of the roof with bracken-fern, and the structures were quite impervious to wind and rain. The bottom of the pits were covered with a deep layer of *mingimingi*, and on this the *kumaras* were neatly stacked forming a pyramidal heap. The *kumaras* were taken out as required by a loop-hole or small door-way, which was kept closed by a neatly fitting bundle of *manuka* scrub.

The pits were some three feet wide and deep, and the covering dome-like roof about four feet high. I regret I did not have a camera to take some photos, but a sketch herewith, if somewhat crude, will give some idea of the appearance of these *kopiha*.

I have since carefully examined several of the old hill forts about Auckland, and on both Mt. Eden and Mt. Victoria I found some traces of similar store-pits. Like those at Haranui they were ranged in rows, excavated out of a terraced area on the slopes, about a dozen or so in each group. These pits were, however, not common, though of the several other types, many hundreds still exist in a more or less perfect state of preservation.

In reference to the word *kopiha* as applied to this type of store-pit, the name is of some historic incident locally in Waitemata. There lived some time ago a native named Kopiha in this district, and I asked him what his name signified, and the following is briefly his explanation:—

“Many years prior to Nga-Puhi’s raid on Tamaki, but subsequent to the Raupatu (conquest) of Tamaki by Ngati-Whatua, my grandparents lived at a small *pa* in Shoal Bay (Oneoneroa). Here they were attacked by Ngati-Paoa, and my great grand-parent Ngahuna was among those killed by Ngati-Paoa. In order to mortify us very

deeply, they not only ate the bodies of our people, but also decapitated them, and smoked the heads in the *kumara* pits or houses. Ngahuna's wife (Peeti) escaped with two sons, and Tamihana and my grandfather, then a mere baby, who was called in memory of this affair Rua-kopiha. This is also the name of the flat on Sulphur Beach, Northcote, where those *Rua-kopiha* were located and misused by Ngati-Paoa. Our people subsequently took part in the fight at Te Pupū-o-Kawau (Tamaki River) where Ngati-Paoa was defeated, and we obtained revenge for our disgrace."

Noka Hukanui, an old man of Awataha, Shoal Bay, who has given me much valuable information anent olden times and manners, says, that his people know these pits as *kopia* and *kohopia*, and that the method of smoking the heads was by means of a specially constructed earth oven on the *hangi* principle, called *hope* or *kohope*, but deeper and smaller, so constructed as to obtain a maximum of smoke and slow heat. "*To mahunga kohopea*" ("Thy oven smoked head") is a form of curse used in anger hereabouts, which I have not heard elsewhere. "*Upoko-kohua*" meaning "Steamed head," being more usual everywhere as a curse.

In a recent long continued quarrel between a Ngati-Paoa chief and a local Maori at Awataha, the use of the above curse brought matters to a climax; the many European "cuss" words had no special effect, but the above epithets resulted in a S.M. Court case, and the offender bound over to the peace for using them.

"THE NORTHERN D'ENTRECASTEAUX."

By D. JENNESS, M.A. (Oxon.), F.R.A.I., and the late Rev. A. BALLANTYNE. With a preface by R. R. Marrett. Oxford, Clarendon Press. 1920.

A REVIEW.

By H. D. SKINNER.

THE principal author of "The Northern D'Entrecasteaux," Mr. D. Jenness, is a New Zealander, who, before he went abroad, had a brilliant record in classics at Victoria University College. Entering on the classics course at Oxford, he was attracted by anthropology and took the diploma in the subject, spent his vacations digging on Palaeolithic sites in France, and at the close of his course was sent by the University of Oxford to do ethnological field-work with his brother-in-law, co-author of this book, who had been working as a missionary for twelve years on Goodenough Island. The book is thus the product of a combination of local knowledge and academic training. The Rev. Mr. Ballantyne died before the work was published, a loss alike to ethnology and to mission work in the Pacific. Before its publication Mr. Jenness had spent three years in the Arctic with Stefansson, and had served with the Canadian Forces in France.

The work recorded in the book was carried out on Goodenough Island* and the north-western coasts of Fergusson Island, members of the D'Entrecasteaux group, which lies off the south-eastern extremity of New Guinea. Falling thus well within the area claimed by the Polynesian Society as its special field of study, all information about them has a special interest to members of the Society. The islands are within ten degrees of the equator, and their products, both of sea and land, are typically tropical. Thus we read of orchids and of brilliant butterflies, of palms and coral beaches, of monsoons and hurricanes, and all the stock-in-trade of Louis Becke. In an environment so unlike, it is not strange that native life should seem widely different from that described by early explorers in New Zealand. Dwelling houses built on dry land certainly, but on piles, double canoes or canoes with outriggers, decorative art in which the frigate-bird motive is all-pervading, personal decoration in which the nose-pin,†

* A brief paper on this island, by Mr. W. Monckton, appears in "J.P.S.," Vol. VI., p. 88. A note by Dr. A. B. Meyer, of Dresden, on the tusk-pendant mentioned in that paper appears at page 159 of the same volume. The pendant is mentioned in the work under review, and in Mr. Monckton's recently published book, "Some Experiences of a New Guinea Resident Magistrate," one of the most readable of all works on the Pacific.

† See note at end.—EDITOR.

conus shell, and pigs' tusks play a leading part—all these give a first impression of wide, perhaps fundamental, difference between the culture of the D'Entrecasteaux islanders and that of the Maoris.

And yet a careful perusal of the book reveals a whole series of close relationships. Thus, though we are not told anything of the native language, we meet a succession of words which prove that it is one of the Oceanic family, to which Maori also belongs. We hear, to quote a few among many examples, of a large grey bird the *kiwiwi* (cf. Maori *kiwi*), which lives on sand flats near the sea, of *tama* (father), *vavine* (woman), *waga* (canoe), and we are told that the first person, plural, of the personal pronoun has two forms, an inclusive and an exclusive. A strong non-Oceanic element is evident, however, and may be exemplified by *galueta* or *koko* (dog), words not to be detected in Tregear's dictionary.

About half the population of Goodenough Island lives on the hills, and even on the coastal flats the villages often lie a short distance inland, out of sight of raiding canoes. The unit of social organisation is the family, a group of families under the senior male constituting a local community. Slavery is unknown. Relationship follows the classificatory system. *Tama* is the name for father and for all males of his generation, *ina* for mother and all females of her generation. Relatives of own generation are distinguished according to age and also according to sex.

Judging from the illustrations the islanders are of the physical type vaguely labelled "Melanesian," but we are told that in some the skin has a marked reddish tinge, associated with a similar tinge in the hair. Here we have a characteristic which has been frequently noted among the Maoris, who call such individuals *urukehu*. In New Zealand it has been made the basis, slender enough in all conscience, of a number of theories, one of which postulates a pre-Maori white race in New Zealand. In future any theory accounting for this particular feature among the Maoris will have to account also for the same feature among the Goodenough islanders, and wherever else it may appear, in the Pacific.

Maori legends of Patupaiarehe, the fairies, have also been quoted in support of the theory of an earlier, non-Maori population. How little justification there is for such suggestions is indicated by similar tales of fairies on Goodenough. These fairies, like the Maori ones, live in the forests. "A native dreads being overtaken in the woods by darkness lest he should encounter a spirit, and his fire is often as much for protection against them as for warmth. Often they live on the tops of the mountains. Generally they are male, and there are many stories of their marrying native women; the people of Kukuya even claim to be descended from them." (P. 152.) The points specified here as characteristic of the fairies known to the Goodenough

islanders are identically those specified in a dozen accounts of Patupaiarehe. From this it may be safely concluded that the tales of Patupaiarehe are a localisation in New Zealand of a widespread Oceanic cycle of fairy tales. Another interesting example of localisation is supplied by the tale of the monstrous *manubutu* (white-headed osprey) and the heroic twins. In New Zealand this tale is preserved in a version collected from the Poutini Kai-tahu. The great bird in this Maori story has sometimes been explained as a traditional memory of the extinct eagle (*Harpagornis*), contemporary with the moa, an explanation which becomes invalid now that the same story has been recorded in another part of the Pacific.

Tattooing, which is carried out by puncture, was introduced into Goodenough quite recently from the natives of the south coast of New Guinea, but is now extensively practised by the younger people of both sexes. Common patterns depict a snake, a canoe, or a flag. No significance attaches to any of these; they certainly have no connection at all with totemism. Another culture element only recently introduced is the sweet potato; staple cultivated foods had previously been yam and taro. In this connection it may be noted that terrace cultivation is practised.

There is not space here to discuss the very interesting sections dealing with magic and religion, though the remarkable custom of cutting off finger joints, a custom practised in the Palaeolithic of Europe, and the explanation of it which the natives give are sorely tempting.* Passing these phases of native life we come to material culture. It seems probable that the study of the decorative art of the Massim region, which includes the D'Entrecasteaux group, will throw more light on the origin and meaning of Maori decorative art than will the study of any other single area in the Pacific.† It is not contended that Maori art is derived directly from that of the Massim area, but that they spring from a common ancestor, from which Massim art has departed far less than Maori. Thus it seems probable that future research will show that the splendid spirals used with such mastery by the Maori artist are derived from frigate-bird originals, or from originals from which the Massim frigate-birds have departed but little. It is therefore with keen disappointment—the sole disappointment of the book—that we read the note prefacing the chapter on industries and arts: "It was found impossible for the present to make a detailed study of the technology of this region.

* Bligh records the custom in the Friendly Islands.

† Many realistic renderings of motives which in Maori art have become conventional can be traced in the decorative and religious art of the Bismarck Archipelago, the Sepik River basin, Gheelvink Bay, and ultimately the East Indies.

The present chapter merely outlines the principal articles in everyday use, and the commonest forms in which art finds expression." New Zealand students will hold the author to the promise implied in this statement, for it is appropriate that a work of such importance to New Zealand ethnology should be carried out by a New Zealander, especially since one so well qualified as Mr. Jenness has studied the problem in the field. In the brief chapter he has given there is much of interest, but we shall restrict our attention to two matters—rock paintings and canoe prows. The paintings, of which only a single group were noted, are stated to be quite fresh in appearance, "though they evidently dated back several generations. The present-day natives know nothing about them, but merely believe that their forefathers drew them. They are even uncertain as to what the patterns represent, though one native said that a drawing on the right, which looks like a centipede, was meant for a monitor lizard, while another was a frigate-bird, and a third a bird called *ganawa*. Other natives, however, professed absolute ignorance as to their meaning." An inspection of the plate illustrating these rock-drawings discloses two human figures conventionally drawn, together with human limbs and fragments, rendered in a style closely resembling that of our own rock-drawings in Canterbury and Otago. One can hardly avoid comparing the "bird called *ganawa*" of Goodenough with the monster called *tanawha* which appears more than once in New Zealand rock-shelters, a comparison which gains further point when it is remembered that Goodenough "g" becomes Maori "t" in other cases besides the one under discussion.

Canoe-heads in the northern D'Entrecasteaux have two-parts, the *bodawa* that lies transversely across the end of the hull, and the *vaga-vaga*, which runs forward from it, at right angles. "The ornamentation on the *wagawaga* is always derived from the 'bird's beak' pattern, but the *bodawa* shows a great variety of curves and circles and short lines, though at the top there is almost invariably a representation of one or two human figures. Sometimes the figure is complete with all its limbs, sometimes the head only is fully carved and the rest represented by a mere block." Here we have the key to the problem of the origin and meaning of two out of the three types of Maori canoe-head. The solution of these problems is a fascinating one, but its presentation is not appropriate here.

In conclusion it may be said that there is not a problem in Maori ethnology the solution of which is not made easier by a consideration of material from other parts of the Oceanic area. Further, a number of these problems, especially those arising from Maori technology and art, cannot be solved apart from comparative material of the kind we have been considering. The merits of "The Northern D'Entrecasteaux" are great from many points of view, as is indicated by a

chorus of praise from reviewers in "The Times," "Man," "Nature," "The American Anthropologist," and a score of other journals. To the New Zealand student it has this all-round value and the added one of supplying comparative material for the solution of New Zealand problems from one of the key points of the Pacific.

[It will add very considerably to Mr. Skinner's paper if I place on record the following which was told me by the late T. Parata, M.P. for the Southern Maori district, some twenty-five years ago. He told me that in former times one of the tribes inhabiting the Moeraki district in the South Island—I am not sure whether it was Ngati-Mamoe or Ngai-Tahu but probably the former—used to pierce the cartilage of the nostrils, and place therein two large feathers which stuck out on each side of the face. Sometimes they used the wing bones of an albatross or other large bird, and sometimes a polished stick. Our readers will recognise in this obsolete custom an exact counterpart of the New Guinea custom of wearing what Mr. Skinner calls a "nose-pin," but which sailors call "sprit-sail yard." I never heard of any other tribe of Maoris using the same custom, and suggest that it came down through the Ngati-Mamoe descendants of the Tangata Whenua people, and therefore with more Melanesian blood in them than the ordinary Polynesian.—EDITOR, S.P.S.]

ANCIENT DRAINS.

MAORI DRAINS, NORTH AUCKLAND.

BY D. M. WILSON.

WITH further reference to this subject, I was unable in my last article to include all the information that I had collected, that is presumably worthy of recording in the Journal.

In my previous statement as to depth of peat and alluvium that had accumulated over the surface of the swamp lands on which the remains of old drains were found, I put the depth down at six feet, but omitted to mention that in some parts lying near the foot of the hills the depth was twelve feet, according to Mr. Leonard Masters who took measurements at the time.

This would go to show that these drains were of ancient construction as it would take a long period of time for this great depth of peat and alluvium from the neighbouring hills of medium height to accumulate.

Mr. H. B. Matthews, whose farm at Kaitaia comprised the site of the present township, informed me that on the swampy portion of this farm, which is situated between the Kaitaia and Tarawhakaroa Streams, he found a great system of old drains. In his opinion this work was for the growing of kumaras, but was a smaller variety that is not cultivated now.

Maori spades, wooden beaters, stone and greenstone axe-heads and the remains of *kapa-maories** were found all over this property. It was on this place that the large greenstone axe-head was found recently while digging a spillwater on one of the bends of the Kaitaia River already recorded in this Journal. Mr. Matthews recollects that one season the level of Lake Tangonge fell seven feet, leaving long stretches of the former lake bottom exposed. On this he found numerous *kapa-maories*.

Showing that portion of land now covered by this lake was once dry and habitable, in the bottom of a manga, which might have been an old drain, he found a large log over two feet in diameter embedded in the mud. This piece of timber was chopped off at the butt by a well proportioned scarf, and showed about two inches of fracture along the centre indicating that this tree was fallen apparently by methods and implements used similarly to those of the present day. There was no bush in the vicinity.

* Native oven.

With reference to this swamp being too wet for kumara growing, at the present time the farmers grow great crops on the drained portions. Kaitaia is noted for its kumaras, being the best place in New Zealand for the culture, and these are nearly all grown on this swamp land.

From the appearance of the present day drainage system this is not so complete as the old one under review, as there are not now the numerous cross subsidiary drains.

Besides, as the Kaitaia swamp is gradually sinking, a few hundred years ago this land may have been on a higher level and consequently drier.

The kauri, puriri and manoaio timber that is still embedded in this swamp shows that this area must have been formerly habitable dry land.

There are numerous evidences of drains of a similar nature found all over the north.

On Robert Carruth's well-known farm at Papatoetoe, near Auckland, when the Carruth brothers started to improve this place in the early forties they proceeded to drain a swamp. During this work and in subsequent cultivating they found numerous Maori agricultural implements. These were carted off the swamp in loads, being strewn all over the swamp in great quantities, and they made firewood of them.

The Carruths do not record any discoveries of drains, but judging from the extraordinary quantities of these tools found the swamp must have been under cultivation.

Mr. J. I. Wilson, Whangarei, who owns part of the Whatatiri Block, at Maungatapere, recently informed me that in draining a swamp on this property recently acquired from the Maoris, traces of old drains and Maori tools were found.

I am also indebted to Mr. Murdoch Fraser, of New Plymouth, for some corroborative evidence on this subject.

On the arrival at Waipu of the first settlers from Nova Scotia, his parents acquired a block of land on the banks of the Waipu River. It comprised a big point between two branches of this river, about two miles from high-water mark. Before their advent he does not think the Maoris could have lived there for quite a century judging from the age of the bush on the flat near the river. The portion of the farm under review was divided into three levels. The first on the tortuous river bank, was a small flat of about ten chains in its greatest width on which the river wandered from side to side in a variety of curves and twists. This flat was covered in light bush of taraire, karaka, kowhai, etc., all of medium size except a few large totaras. From this flat on fifteen feet, about, of a higher level was a terrace only a few chains in width, covered with heavy manuka, and a second

terrace about forty feet above the bottom flat extended back to a maximum width of about forty chains. This was covered in thick manuka scrub, and formed a sort of a clearing, being defined on the upriver side by heavier vegetation.

On the back of this last mentioned terrace was a large drain cut quite straight, running in a general direction with the river and from this drain were four drains running transversely across this terrace. These were about eight feet wide on the surface.

On the lower flat, which was very rich land, there were also numerous drains. There were a few lagoons about this flat and these were drained into the main stream by excavations, that were in some places quite twelve feet deep. He considers the natives must have used this land for taro and kumara plantations.

On the opposite side of the Waipu River the terraces were similar in height, and corresponded with the ones already described. On the middle terrace there existed a straight drain-shaped excavation about six chains long, twenty-five feet wide and about ten feet deep. There were distinct mounds along the banks as if it was caused through spoil from excavating, on which grew a fringe of cabbage trees. He never remembered noticing this channel dry, always containing water.

Mr. Fraser has wondered until the present day what this excavation was for, if it was the work of human energy. It may have been a reservoir or some unfinished drainage work. It is improbable that it was used for a defence purpose in time of war, such as a water supply for a *pa*, as these were all situated nearer the coast and there was none in the direct vicinity.

With reference to Mr. H. D. Skinner's idea that these drains were for eel-trapping, I do not consider the Northern Maori would have to go to that trouble to secure eels in the North of Auckland, where the rivers just teem with this fish. It is quite a noticeable feature the extraordinary number of eels in the rivers and streams. The seas around the coast also abound in fish. Nature provided this class of food in more abundance in the north of Auckland than elsewhere in New Zealand.

This last evidence of the existence of drains is valuable because these drains must have been of comparatively recent date which shows that this practice of the Maoris and their predecessors extended over a long course of years, as the Kaitaia drains are not of such a recent date. Some of the latter on inspection, though, struck me as being not much more than 100 years old.

It is worthy of note that quite recently the Maoris dug a drain from the Tangonge Lake to the Kaitaia River. This is about a mile in length. Prior to this there was no drainage but soakage from Lake Tangonge. This work had the effect of lowering the lake and protected their land at Pukepoto from inundation in times of flood.

From this example the first promoters of the present Government drainage scheme conceived the idea of the practicability of draining the Kaitaia swamp and lake.

The Maoris at Pukepoto relate an incident that happened there about eight generations ago. At that time Rua Kurapete, a chief, lived at Kaitaia with his *hapu*, and a chief named Kauri dwelt similarly at Pukepoto on the border of the Kaitaia swamp. These two chiefs quarrelled. Rua Kurapete dug a drain from the Kaitaia River to the Tarawhakarou. I might here mention that the Tarawhakarou is a fair sized stream that runs into Lake Tangonge.

The Kaitaia River is a much larger stream and drains a considerable tract of country.

Near Kaitaia the two streams are not more than about five chains apart. It was at this point that Rua Kurapete dug his drain or spillwater. The Kaitaia River becomes a very large river in times of flood, and when this happened the diversion of a considerable quantity of its waters into the Tarawhakarou which is the main feeder of Lake Tangonge, had the effect of raising the water level of the latter and spread over its banks at Pukepoto and flooded Kauri and his *hapu* out, destroying their plantations. Kauri and his tribe then conceived the idea of digging a drain from the Kaitaia swamp to the sea on the West Coast, a distance of about two miles. This work was started and a drain was dug from the lake across the swamp to the foot of the hills. They found the hill formation too hard for their primitive tools after digging a drain a short distance from the edge of the swamp, and the work was relinquished.

Kauri and some of his people then left Pukepoto and went to Mangonui, after living a few years there he went in canoes to Waitemata and from there to Taranaki, where he died. The remains of these drains are still in existence, and the old residents that are left remember them quite well when more pronounced.

The one connecting the two rivers would be more appropriately called a canal as it was about twenty-five feet wide. It has been filled in but a depression still remains.

With reference to the depravity of the old *tangata-whenua* dwelt on by Mr. Skinner as related by the Maoris, I was told up there of some finely platted matting and well carved bone flutes found embedded in a cave in that district.

Mr. S. P. Smith informs me that this fine platting work was characteristic of that race. It may have happened that the ferocious Maori invader with his martial spirit, his war songs and legends was improved by his contact with the *tangata-whenua*, and learned many of the peaceful arts such as cultivating the soil, carving and the making of nets, platting and weaving.

The stage of civilisation attained by the remnant of the race found on the Chatham Island is not a fair criterion to judge by, as their environments on such a confined area would probably tend to deterioration.

TRADITIONS AND LEGENDS

COLLECTED FROM THE NATIVES OF MURIHIKU.

(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

(Continued from Vol. XXIX., page 189.)

PART XIV.

SINCE the publication of the earlier portion of this series of articles much information has continued to come the way of the collector. It has come from many of the old Maoris of the South, and the very diversity of the sources from which it has accrued renders it exceedingly difficult to present it in a consecutive form, so the collector has reluctantly to abandon the idea of doing so, and content himself with merely recording it as it comes to hand. This present article will contain items about the warfare that waged in Maoridom in pre-Pakeha days, and the reader must make due allowance for the unavoidable scrappiness of some of its contents. Most of the information is merely corrections or additional details of the fighting already chronicled by the collector in this series.

FIGHTING IN CLUTHA COASTAL DISTRICT.

The information given in No. 4 (Vol. XXV., page 64) of this series about the fighting round Te Karoro is unfortunately erroneous inasmuch as it confuses and blends into one what should be two separate wars with probably 150 years intervening.

The first series of conflicts was back in the days of Waitai, somewhere about ten generations ago. According to my informant the people of the district were then Waitaha, and it was their place-names which were superseded by names introduced during the fighting. The trouble started when Rakitauneke and Rakitamau and their people were passing through the bush near Nuggets Point. It was in the early morning when these people began a fight against people who were on the beach, and the warfare rolled along the shore. There is a cave near the Nuggets called Te Ana-o-Tuwhakapau and it was associated with the conflict, as also was the gap between the rocks known since as Puna-wai-toriki. The running fight continued up the coast to the mouth of the Clutha River. Makatu was killed

at the picturesque headland where is now situated the Maori cemetery (near the Reomoana School). His heart was roasted at a spot which is now occupied by a gate on the south side of the point. [The collector was shown the exact spot—the ancient site of a whare is close by.] During the night the hostilities were resumed at the creek since known as Whawha-po (groping at night.) My informant did not know if anyone was killed at the point called Parauriki, but a chief was killed at Jenkinson's Creek (known to the Maoris as Wai-rawaru after him). At the point known as Tu-apohia the man of that name was captured. He had smeared himself with scent extracted from a vine which was found at Papanui (on Otago Peninsula), and he was traced by the smell of the scent and caught. That was all, my informant declared, he had heard of that fighting, but he considered the history of the ancient and the more modern warfare had become mixed in the collector's former account.

Matiaha Tiramorehu knew the history of the South, and it was he who got the authorities to name the two blocks in the Maori Reserve near Port Molyneux as (1) Te Karoro, (2) Whawhapo. He used to tell the story of the fight, and at a *hui-rakatira* (gathering of chiefs) he wrote some of the history, but what became of it my informant could not say.

The informant who gave the above information considered that Rakitauneke was a leading figure in carrying on the warfare in that district. "Rakitauneke," he concluded, "was an ancestor of mine, but as the *whakapapa* was buried with my elder brother I do not know it. Rakitauneke did not like the noise of the sea and so camped on top of the Mauka-Atua range, and his ghost, Matamata, used to follow him round. I do not know where he was buried." "The wife of Rakitauneke was Waiatoriki," so an ancient *whakapapa* (genealogy) affirms.

FIGHTING IN CLUTHA INLAND DISTRICT.

No fewer than four of my recent informants referred to the death, and the events which followed it, of the famous Kati-Mamoe chief Te Raki-ihia. Their remarks follow:—[Also see article No. IV., page 57, Vol. XXV.] "Raki-ihia was killed about the Waimea Plain I think. The last battle between the Kati-Mamoe and Kai-Tahu was a big one, and Tarewai was killed. It was fought in the West Coast Sounds. Taoka was half of Kati-Mamoe and half of Kai-Tahu blood, and meant to be at that fight. He went as far as Aparima where he said he had a 'game leg' and turned back. His real reason was that he wished to kill some Kati-Mamoe living at Matura, but he wanted to be sure that Raki-ihia was dead first, so he called out and asked how Raki-ihia was. The man shouted back across the river 'ko——,' and then suddenly stopped, so Taoka guessed that Raki-ihia

was dead and set in and killed the people there like sheep. He killed nearly everyone in the Mataura Valley." [The collector places not much reliance on this account. The word "Mataura" should be Matau which is the generally accepted Maori name of the Clutha River, although the collector was assured it was Mata-au referring to the river's swift surface current.]

"An island below Clydevale station on the Clutha is known as Te Rua Pokeka after one of the Kati-Mamoe chiefs killed there at the time of the massacre by Te Hau. It was in that district that the party returning asked if Raki-ihia was there and some one in answer shouted out 'ko,' and then stopped but resumed, 'He went to visit his wife, Ka-puke-tau-mahaka.' Those who heard this answer were suspicious as they suspected the word which should have followed 'ko' was 'mate,' meaning that Raki-ihia was dead. The killing began soon after this."

"Taikawa's grandmother was killed at Colac Bay, and he piloted the Kati-Mamoe war-party to the arranged ambush at the Clutha River. He called out over the Pomahaka River asking where Raki-ihia was, and the answer 'ko' convinced him that that chief was dead, but he told the party that Raki-ihia was away to visit his wife Ka-puke-tau-mahaka. The party were doubtful about this but they followed Taikawa to their doom."

"A number of places up the Clutha River are named after Kati-Mamoe chiefs who were slain there by treachery, viz., Katoa-Mataau, Te Rua-pokeka, Otaparapara, Te Haoka and others." [In the account in Vol. XXV., page 57, "J.P.S." the name Te Houpa is a misprint for Te Houka which the settlers pronounce "Tee Howk." The collector was told the correct name was Te Haoka.]

"A hill on the north side of the Mataau River, a bit above Balclutha, is called Taumata-o-Te-Hau because that chief ascended it and watched from there for the coming of the party for whom he had so cunningly set a trap."

"Marakai, probably the best fighter Kati-Mamoe had, was a son of Te Raki-ihia, his mother being Kapa." [The collector thinks that Marakai was related to Raki-ihia, but was not a son. His name does not occur in any of the numerous *whakapapas* secured by me — H.B.]

THE FIGHT OF WHATAROA.

Several of the old men have spoken to the collector about the song given in No. 1 of this series [Vol. XXIV., page 111], and they are unanimous that it is not the song dealing with the coming of Tutaka-Hinahina to this land, but is a Kati-Kuri song composed while that tribe was in Hawke's Bay before they came to the South Island.

One old man narrated:—"Kati-Kuri sent a party to visit the people at 'Turaka (Gisborne), and the youths were playing games. The old people became excited and kept joining in. Maiwerohia, one of the visitors, would get his companion in the games out of sight and kill him. This went on until the people of that place began wondering who was 'kidnapping' their young men. The Kati-Kuri invited the people of 'Turaka to pay a return visit, and got ready for it by splitting wood into the shapes of fish, eels and birds to resemble food. They hung this wood round the *whatas* (food storehouses) and decoyed their visitors there for a feast. When the visitors arrived the *umus* were being got ready for a feast they little expected, but which their hosts had arranged for. The visitors had dogs with them and the hosts began to kill these dogs. The owners of the dogs objected and fighting began. The Kati-Kuri had prepared for this and so won the fight, and cooked their visitors' bodies in the waiting *umus*. Maiwerohia came to the South Island with the Kati-Kuri under 'Te Ao-paraki, Maru and 'Te Kaue. He fought up Kaikoura way, and then went south with Kaweriri to Tara-hau-kapiti where he chased Tu-te-makohu. Maiwerohia was a grandson of Tekateka, who was a relation, a cousin I think, of 'Tu-te-makohu."

Two old men, whom the collector was fortunate enough to meet together, said that the song as they had heard it opened as follows:—

"Nau mai tunu ta ua e hine i kune
Whaka roko ake ai ki tou matua e
Taka mai waho nei e
'Te kai taka roa mai a 'Te Uru-kotia."

And then proceeded as printed until the last four lines which they rendered as follows:—

"A Rakawahakura i te wawa
Haka ka oma i ra 'Tawhiti
Koia te Whataroa i tukutuku
'Turaki ra i ahuahuhoki e."

They explained the allusions in the song as follows:—

"Kohatu-toa was a chief who was killed there; Manu-mai was a chief who fled; Raka-toatoa escaped in the midst of the smoke—he was the only one who escaped; Whakaruru the son of Nuku and 'Ta-manuhiri was sent out as a spy by Whaitiri-poto-nei the head chief; Rakawahakura was a well-known Kati-Kuri leader; *wawa* is the north-west wind; 'Tawhiti and 'Turaka are places near Gisborne; 'Te Whata-roa means the long stage for suspending food on, and that is the name given to that fight."

FIGHTING IN THE NORTH ISLAND.

In No. 9 of this series (Vol. XXVIII., page 45) the collector gave a list of fights in which Kai-Tahu and Kati-Mamoe and allied tribes had participated. Speaking of that list a very well-informed man said:—

“I never heard any details of the fighting at Te Kiore-mauhope or Te Kakihaia. Tukakemauka was a Waitaha chief—some of this tribe were in the North Island—and a horse owned by some southern Maoris was named Tukakemauka in memory of this old-time warrior. The chief called Rakawahakura was in much fighting, and was finally killed near Waikato. Marukore was a later fight—it was more a massacre than a fight. This and the fight called Te Pikituroa were in the same war. Marukore collected the people of his tribe, Te Kahea, and fought the people of his wife Tuhaitara’s tribe, the Kai-Tahu. He had eleven children, and his first son, Tamaraeroa, and his second son, Huirapa, were killed. The wife of the former was killed but left a son, Te Aohuraki, while Marainaka, a child of Huirapa, was also saved. Pahirua, a son of Marukore, had one *pakihau* (wing) of the battle and fought hard and managed to win his share of the conflict. He was very angry at the whole conduct of affairs, and killed his father and mother. A *whare-whakairo* (carved house) was being made for his sister, Hinehou, and the bodies of his two brothers were placed in the house, while the rest of the slain were heaped along each side of the house and touching it. Hence was the name of that house known as Karara-kopae (*karara* is a mythical monster, while *kopae* means heaped-up). Then the whare was set on fire and it and the bodies were all burnt. The cause of all that killing was the jealousy of Marukore who did not wish Kai-Tahu to take a leading position over his own tribe, Te Kahea. When all that remained of the house and the people was ashes, Pahirua set about building another whare near the scene, and when this new house was completed it was named Karara-kopae in memory of the one which met such an untimely fate.”

[Note.—The meeting-house at Colac Bay is called Murihiku, which is said to be a comparatively recent name, and not nearly so old as Rakiura (Stewart Island). A few of the Maoris wished it to be named Karara-kopae in memory of the incident related above.—H. B.]

Another old man narrated:—“Orokoroko is a mountain near Kaikoura. Tapu, a North Island chief, offered the Kai-Tahu chief Rakaitauheke a canoe if he first dragged it over the ridge Orokoroko. Rakaitauheke was highly insulted, as he reckoned the allusion was to his backbone, so he went over to the North Island, killed Tapu, and brought back the canoe in triumph.”

NOTES ABOUT DEATH OF TUTEKAWA.

One old man said :—"You have a piece about the death of Tu-te-kawa. [See article No. 6, Vol. XXVI., p. 82.] He killed Rakihikaia, and ran away with Rakihikaia's wife, Tu-korero. The way he killed that chief was in this manner. Rakihikaia and a *tauu* (war-party) were on the march, and the *tauu* was ahead while the leader sauntered along behind. This was somewhere near the Rimutakas in the North Island. Rakihikaia, thinking that no danger was near, had his weapon, a *patu (mere)* suspended by a double cord of flax over his shoulder or round his neck, when Tutekawa came behind and drove a spear at him treacherously. Rakihikaia heard the noise in time to dodge, and turning suddenly grappled with Tutekawa. He got the latter down and was trying to get his weapon free when Tutekawa's *pahi* (servant) who had been skulking behind came up and killed Rakihikaia. Tutekawa and his *pahi* then cleared out, but it was because of this murder that Tutekawa was killed many years after.

Another old man said :—"Tutekawa was the father of Rakitamaui. He was old, and Rakitamaui when he went away for a time would say, 'Light a fire and when I see the smoke I will come,' and when Tutekawa was killed his people lit a fire and Rakitamaui came, and at night took Moki's *tatua* (belt) as in the well-known story."

Another said :—"The two women, Tuarawhati and Hinekaitaki, whom Tutekawa killed in the North Island, were sisters of Whakuku, and it was Whakuku who killed Tutekawa at Waikakahi in Canterbury. Whakuku did not die on a canoe from the effects of *makutu* as you say [in No. 6 of this series] but he was killed at the battle of Pariwhakatau (near Kaikoura)."

A COLLECTION OF NOTES RE FIGHTS.

In No. 9 of this series a catalogue of fights was given. It was copied from Maori manuscripts, and very little seems to be known about some of the fights. Herewith is collected the little that the collector has gleaned recently :—

Waipapa [No. 12 in list—see Vol. XXVIII., page 46], a well-informed *kaumatua* (elder) considered that Waipapa and Te Ika-whaturoua (13) were names for the same fight—probably a night intervened and then the fight was continued. He could not give the correct history of them.

Teihoka (No. 20) "The grandmother of Te Wera was captured here after the fight. Her name was rightly Haki-te-ao, but she is usually known as Te Haki, and she was killed and cooked at the spot in Colac Bay since called Te Umu-o-te-haki." "Te Haki-te-ao was killed at Oraka (Colac Bay). She was the grandmother of Taikawa, and when she was cooked the people ate *pipi* (mussels) as a *puru*

(relish) with her flesh." [In Vol. XXV., page 57, the name of this lady is misprinted Te Kaki. The place called Te Haki after her is now mis-called Tihaka by the Railway Department. Te Wera and Taikawa were relatives, but whether Te Haki could be rightfully denominated grandmother to both requires investigation.—H.B.]

Tarahaukapiti (No. 22 on list). "Kaweriri and two Kai-Tahu chiefs went to Tarahaukapiti and killed Te Kairere, so Tu-te-makohu killed Kaweriri." "I do not know the names of Tu-te-makohu's wives and children. He was put as a scout at Otaupiri. Tare Weterere te Kahu used to say there were two Tu-te-makohus, the first belonging to Kai-Tara, the second to Kai-Tahu." "The moon told Tu-te-makohu when to kill his enemies."

Oteihoka (No. 29 on list). One informant said that this trouble was called Ohapuku. Some people left Temuka under Hauteihi and Te Rehe-oriori and went and took two women as prisoners. It was fairly recent.

Taiari (No. 30 on list). "Tutakahikura was killed by Tu-te-makohu because of his abduction of the latter's wife. Tutakahikura was the chief that Matauira advised Marakai to kill." [See Vol. XXV., page 53].

Katiki (No. 33 on list). "Matauira and Taoka were relatives, perhaps cousins, and Matauira went round to Preservation Inlet, and I think it was he who built the *pa* called Te Whara on Matauira Island. I have heard it said that it was Matauira's son who was there, but I think that is a mistake. Two tribes were there whose names began with Kati, and they were Kati-Mamoe and perhaps Kati-Ruahikihiki or Kati-Huirapa. Who were those tribes seven generations ago, and how many of them were round at the West Coast? Captain Cook might settle the question. After Matauira left there he went to Katiki and was killed. After the death of Matauira those who had caused it left the *pa* and went north. The last to leave were Parakiore and his wife, and Te Hau and Tete followed them as far as Washdyke I think. They caught up on them at one place and saw the fugitives on the hard sand below the cliff they were on. They taunted him on his fame for speediness, and Parakiore, who was a short, thick-set man of great power, took his wife under his arm and raced up the beach leaving his pursuers hopelessly in the rear, and both man and wife escaped. I have heard that Te Hau had no sons, but Tete had. The death of Matauira, who was an old man, ended the feud. His body was burnt, and the rest of his people settled at Tarahaukapiti (West Dome)."

A well-informed man said he had heard of the deaths of the chiefs named at the conclusion of the lists of fights in No. 9 of this series, but no one had ever gone into details about it in his hearing.

STRAY ITEMS ABOUT OTHER FIGHTS.

Mapoutahi [see Vol. XXV., p. 15]. The collector once asked the late Tame Parata regarding the capture of this *pa* situated near his home. He replied that the *pa* was taken by Taoka, but he had never heard the name of the chief who held it, and he could not remember the name of the solitary man who escaped. Another informant said that there were ladders of vines and flax up the cliff, but these broke with the number trying to escape, and hurled them down to their fate. Te Wera ate Kapo. Te Wera and Taoka were to eat a dog before Moki to cement peace, but Te Wera did not turn up so the war went on. The name of the chief in the Mapoutahi *pa*, he thought, was Pakihaukea.

Rakiura [see Vol. XXV., p. 10]. The collector was given the names of the two boys who were saved at the taking of the Putatara *pa* as Tuokioki and Kapitauwhiti.

Mokamoka [see Vol. XXIV., p. 139, and Vol. XXVIII., p. 153]. "There was a reason for this fight, which I forget. Tutemakohu, Marakai and Wahahauka led the Kati-Mamoe and killed Waitai and his men. I have heard the old men speak of this fight as both Mokamoka and Mekomoko, so I do not know which of these forms of the name is really correct." "Rerewhakaupoko and Potoma escaped from Mekomoko and settled on Ruapuke. They were short of *aruhe* (fern-root) so sent their crew in a canoe to the mainland for it. As they did not return those two chiefs made a raft, and by the aid of *karakia* reached the mainland. Here they found the wives whom they had left there being raped by the crew, and they killed those men and took the bodies to Ruapuke, where they preserved the human flesh along with that of mutton-birds in kelp bags. Then they went to the mainland, and meeting Maru gave him some as a *kaihaukai* (gift of food). Two brothers who ate this mixture of human and bird flesh and found they were related to the slain men, 'to pay for it' caught a Kati-Mamoe woman and gave her to Maru as a wife. There was a *kaika* (village) between Taieri and the Nuggets called Kohaka-titara. I think it was a Kai-Tahu settlement, and the people left there after this event and went to live on Ruapuke."

Takerehaka [see Vol. XXVIII., p. 155]. The collector tried to get details of the fighting which followed that at Takerehaka (Kingston). The killing of Korapa by Marakai brought on another fight. The collector has two notes:—"I forget where the fight was and who was killed." "There were some small details about making people's bones into fish-hooks, and other things, but they are not worth relating. Then others came for revenge, but I forget the story."

[Note:—Those versed in Maori ideas know what this forgetfulness means.—H.B.]

Waiharakeke [see Vol. XXV., p. 54]. "At the Waiharakeke fight Tutekawa killed Whetuki. Pane-te-kaka and Makatawhio were up eeling at Manokiwai (Lake Manowai) and came down the Waiau River almost into the arms of the *taua* (war-party). They were wearing *kopare* (head-dress) of *kauheke* (a kind of plant), and a man who was drinking at the river's brink saw their shadow in the water. He turned suddenly and they, seeing a stranger, sheered off the bank. He sang out to the *taua*, and the two men paddled their *mokihi* (raft) down the river for dear life. The *taua* gave chase and captured the *mokihi* laden with eels, but the pair escaped into the dense bush near the mouth of the river. The *taua* returned, and the prisoners told them who they had been chasing, but those two men were never seen again."

Kaitakata [see Vol. XXV., p. 63]. "Taitepuhi, a place on Inch-Clutha, is named after a Kati-Mamoe chief who died there. He was fighting at Waipapa, near Blenheim, and came south after killing some of the leading Kai-Tahu men. He fought at Kaitakata against his own tribe—against Mokomoko. Tuahuriri and Te Rua-a-wai were in the same fight also, and the latter slew Mokomoko, whose leg was hung on a *ti* (cabbage-tree) while the victors were eating the rest of him."

Wharepa [see Vol. XXIV., p. 134]. "Te Wharawhara found his father's *paraerae* (footgear) hanging on a tree at Wharepa after his father (Te Kahauki) had been killed, and he stood and cried there. Kapu was a leading Kati-Mamoe woman, and all those people were connected with Raki-ihiia." "Marakai was in this fight, and then left for the Hokanui district. Te Kahauki, Paparua, and Tawharawhara were on the one side, and Tu-te-makohu was on the other." [The relationship of these Kati-Mamoe chiefs is not yet elucidated.—H.B.]

Iwikatea [see Vol. XXV., p. 62]. "Marakai and Tawharawhara were brothers, and Kapa, or Kapu, was their mother. Tawharawhara's father, Paparua, was killed and left his *paraerae* for his son, who came and buried him. Te Kahauki was killed in the same war. There was an old song about that war but I forget it."

The start of war [see Vol. XXIV., p. 136]. "Te Apoka, a Kai-Tahu chief, married two Kati-Mamoe women, and unknown to him they had a *whata* in the bush filled with *maka* (barracouta), *moe* (dried fish), *pakake* (seal flesh), and other luxuries which they ate themselves. Te Apoka had a dog, whose name I forget, and this animal smelled out the storehouse and began barking, and Apoka sent his servant to see what was the matter. In this manner was the *whata* found, and Te Apoka's anger was such that it led to war starting between Kai-Tahu and Kati-Mamoe."

Rakaitauheke [see Vol. XXIV., p. 137]. "I have been told that somewhere between Riverton and Preservation Inlet Rakaitauheke acted as a seal to entice the enemy, but I think it was further north that he did so."

[Note:—He is said to have done so at Pariwhakatau near Kaikoura.—H.B.]

Te Wera [see Vol. XXV., p. 17]. "Te Wera killed Taoka's son Rokomaraeroa near the mouth of the Waitaki, and passengers on the trains can see the spot where the body was cooked. It is called Te Umu-o-Rokomaraeroa, and is about half-a-mile below the bridge on the south bank of the river. The two messengers went to Otaoka (St. Andrew's) where Taoka lived."

NEW INFORMATION ABOUT THE FIGHTING.

Some of the items mentioned by the old men relative to the fighting, suggested that fights have occurred in ancient Maori days at spots in Otago not mentioned previously in this series.

One man said he had casually heard of fights having taken place in Central Otago and along the Mataura River, but he had never heard the details and so could not fill in these gaps in the history.

One of the most prominent landmarks in Southland is Forest Hill, but the collector could never ascertain its Maori name until a very old man said:—"The name of Forest Hill was Makakaiwaho after a chief who is buried there. It is said of him that during warfare he let his men sleep in the daytime, and that he kept them awake at night. He was a Kati-Mamoe, and Tu-te-makohu up at Otaupiri was a Kai-Tahu, and they kept watchful eyes on each other, but never came to blows. He was in a fight at Waipahi, however, and probably further north, as he is said to have killed a lot of Kai-Tahu."

Mention of a fight at Waipahi made the collector inquire about it as it was news to him, but all he could get about it was extremely meagre. The old man only seemed to know the names of four of the participants, and could not tell the origin of the fight nor its outcome. The names he supplied were Te Rakitauneke, Marakai, Tu-te-Makohu and Makakaiwaho, and there the collector must let the matter rest in the meantime.

One old man said:—"The chief Waimatuku was killed at the Waimatuku River in Southland in a fight his tribe, Kati-Kuri, waged against Kati-Mamoe near the end of the war. Kaweriri was killed early in the same war." Later he amended this to, "Waimatuku was killed on the Kai-Tahu side at Tarahaukapiti, and his widow married Marutuna, by whom she had a family of several girls and one boy. Most of those old warriors are to be found in the *whakapapas* (genealogies) where such are preserved."

Another old man said:—"There is a *whakatauki* (proverb) which says '*Ka hika ana ta Kati-Mamoe i kokopu nui*,' and this may be rendered, 'When Kati-Mamoe kill a man they kill a big man.' That tribe had a reputation for killing big enemy chiefs." Another man said, "During the fighting days Kati-Mamoe killed far more chiefs than Kai-Tahu did."

"I know of several old fortifications which belonged to the Kati-Kuri. Waipapa in Marlborough was one, Te Pa-o-Katikuri at the mouth of the Okui stream, near Aropaki (Orepuki) was another, while yet another was Te Pukekura, a *pa* near the Otago Heads."

"Although the Kati-Mamoe were good fighters, their claim to the land is not nearly so good as they say. The claims of the Kai-Tu and the Kati-Huirapa must be considered much higher. It was Kati-Huirapa who spread out, and after the war between Kai-Tahu and Kati-Mamoe was over it was Kati-Huirapa who made and preserved peace."

"There was a *pa* on Pihautakohia (Jack's Island) known as Te Pa-o-kioire because it was built by Kioire, who was later killed at Oraki-utuhia (Cannibal Bay) (as told in Vol. XXV., p. 90)."

"The Kati-Huirapa were like the English—they would settle at a place and move on and settle elsewhere and claim everywhere they penetrated. They were the only tribe in the South Island who claimed in this manner.

The collector was told that Marakai once fought at Hakapureirei, but his informant seemed doubtful of the locality. There seems to be no doubt that minor fights and skirmishes took place in parts of Otago which are usually considered to be destitute of Maori associations, but the history of them has been lost as far as anyone living is concerned.

(To be continued.)

MAORI SOMATOLOGY.

RACIAL AVERAGES.

BY TE RANGI HIROA (P. H. BUCK), D.S.O., M.D.

II. (Continued.)

SITTING HEIGHT.—The average sitting height for 420 cases was 36·2 inches, and the range of distribution from 33 to 39 in.

TABLE VII.—SITTING HEIGHT.

Inches.	No. of Cases.	Percentage.
33	6	1·4
34	36	8·6
35	123	29·3
36	148	35·2
37	80	19·0
38	24	5·7
39	3	·7
Total .. 420		

Average 36·2 in., or 920 mm.

SITTING HEIGHT INDEX.—The sitting height index is obtained from the formula, $\frac{\text{Sitting height} \times 100}{\text{Standing height}}$. As this index gives the height of the body in relation to a standing height of 100, the relative proportion of the body and the lower limbs are readily seen from the index. From superficial observation, it has often been stated that Maoris have longer bodies and shorter legs than their Anglo-Saxon countrymen. This is borne out by the average index of 53·8, which makes the relative leg length 46·2. Sullivan¹ gives the sitting height index for 536 Sioux Indians as 51·4, and 77 half-breeds as 51·6.

TABLE VIII.—SITTING HEIGHT INDEX.

Index.	No. of Cases.	Percentage.
49	1	.2
50	5	1.2
51	21	5.0
52	39	16.4
53	113	26.9
54	133	31.6
55	58	13.8
56	16	3.8
57	3	.7
58	1	.2
Total .. 420		

Average 53.8.

It will be observed from the above table that in one case out of 420 the lower limbs were longer than the body.

HEAD MEASUREMENTS.

MAXIMUM HEAD LENGTH.—The average head length of 196.5mm. compares with that of Scottish University Students² 196.2, and University College staff² 196.3. It is shorter than that of Oxford University students,² 197.8. The 34 New Zealand white soldiers were shorter with 194.3. When, however, we compare the Maoris with those two branches of the Polynesians recently investigated by the Bayard Dominick expedition, we find a considerable difference. Sullivan gives the average for the Samoans³ as 190.6 and the Tongans⁴ as 191. From the investigations of Messrs. Gifford and McKern on Tongan methods of artificially shaping the heads, Sullivan is unable to see how they could have appreciably altered the shape of the skull. This makes the difference of 5.9mm. between the Maori and Samoan head length and 5.5mm. with the Tongan all the more marked. I have been unable to gain authentic information as to the existence of artificial shaping of the head in New Zealand, and it has not been observed by Scott in his paper on Maori crania. There were, however, methods of moulding parts of the face in infants, which will be alluded to later. The range of maximum length was from 178 to 213 mm. For the Samoans, Sullivan gives the range for males as 174 to 203 mm., and for the Tongans, 173 to 213 mm. The Tongans thus have a wider range than the Maoris.

TABLE IX.—MAXIMUM HEAD LENGTH.

Head length.	No. of Cases.	Percentage.
178	1	·2
9	1	·2
<hr/>		
180	0	·0
1	1	·2
2	1	·2
3	1	·2
4	1	·2
<hr/>		
5	6	1·4
6	4	·9
7	4	·9
8	6	1·4
9	14	3·2
<hr/>		
190	25	5·9
1	19	4·5
2	25	5·9
3	20	4·7
4	15	3·6
<hr/>		
5	29	6·9
6	35	8·3
7	31	7·4
8	32	7·6
9	29	6·9
<hr/>		
200	23	5·5
1	17	4·0
2	20	4·7
3	10	2·4
4	11	2·6
<hr/>		
5	13	3·1
6	12	2·9
7	3	·7
8	3	·7
9	5	1·2
<hr/>		
210	1	·2
11	2	·4
12	0	·0
13	1	·2

Total .. 421

Average 196·5.

MAXIMUM HEAD BREADTH.—The average maximum head breadth for 421 cases is 152·8 mm. It is thus narrower than the Anglo-Saxon series already quoted as University College staff, 153·5, Scottish University students, 154·6, and Oxford University students, 154·2. The New Zealand white soldiers were 152·4. Sullivan gives the Samoans and Tongans both as 154·8, making the Maori head exactly 2 mm. narrower.

The range of distribution is from 138 mm. to 167. Sullivan's series gives the Samoan males as 143 mm. to 166, and the Tongans 145 to 167.

TABLE X.—MAXIMUM HEAD BREADTH.

Head breadth.	No. of Cases.	Percentage.
138	1	·2
9	0	·0
<hr/>	<hr/>	<hr/>
140	0	·0
1	2	·4
2	3	·7
3	3	·7
4	2	·4
<hr/>	<hr/>	<hr/>
5	6	1·4
6	6	1·4
7	15	3·5
8	29	6·9
9	23	5·4
<hr/>	<hr/>	<hr/>
150	30	7·1
1	42	10·0
2	39	9·2
3	37	8·7
4	42	10·0
<hr/>	<hr/>	<hr/>
5	31	7·3
6	23	5·4
7	18	4·2
8	23	5·4
9	21	4·9
<hr/>	<hr/>	<hr/>
160	9	2·1
1	5	1·1
2	2	·4
3	6	1·4
4	1	·2
<hr/>	<hr/>	<hr/>
5	1	·2
6	0	·0
7	1	·2

Total .. 421

Average 152·8 mm.

CEPHALIC INDEX.—The cephalic index is obtained from the formula, $\frac{\text{Maximum Head Breadth} \times 100}{\text{Maximum Head length.}}$ The average cephalic index for 421 Maori subjects is 77·7, and places them in the mesaticephalic group. This confirms Professor Scott's⁵ averages of 75·4 for 50 male skulls. Adding Broca's two units for the difference between the skull and the living head, we have Scott's average raised to 77·4, a difference of only ·3 with this series. Turner's series of 72 skulls gave a lower average of 74, and Denniker quotes 51 skulls at 73·6. The Anglo-Saxon groups already quoted in head length and head breadth are also mesaticephalic as follows:—

Oxford students, 78; University College staff, 78·2; Scottish students, 78·8, and Cambridge students, 79·5. The New Zealand white soldiers were 78·4. Other branches of the Polynesians, from the skull measurements that have been made in the past, have been returned as remarkably broad-headed. Some of the figures quoted by Denniker show such inconsistencies between the measurements of living subjects and of skulls that one suspects differences of methods of measuring. This makes one feel inclined to put them aside and await the more up-to-date and uniform work of the Bayard Dominiek expedition to various parts of Polynesia. It has already been pointed out that the Maori head is longer and narrower than the Samoan and Tongan heads. This results in the two latter having a higher cephalic index and being included in the brachycephalic group. Sullivan gives the Samoan index as 81·3 and the Tongan as 81·1. In seven Tongan crania collected by Gifford and McKern,⁴ there was occipital flattening due to artificial deformation. This resulted in an average cranial index for the seven skulls of 86·8. One of them was 93·7. In an authentic Niue Island skull of a well-known *patu* or elder, that I collected whilst on the island, occipital flattening was so marked as to give the following measurements: Maximum cranial length 166 mm., maximum breadth 160 and cephalic index, 96·3. Scott gave the index for 30 male skulls of Morioris from the Chatham Islands as 76·3. The range of cephalic index for my Maori series was from 70 to 85.

TABLE XI.—CEPHALIC INDEX.

Index.	No. of Cases.	Percentage.
70	3	·7
1	2	·4
2	9	2·1
3	16	3·8
4	33	7·8
<hr/> 5	<hr/> 50	<hr/> 11·8

TABLE XI.—CEPHALIC INDEX (Continued).

Index.	No. of Cases.	Percentage.
6	53	12·5
7	60	14·2
8	58	13·7
9	46	10·9
<hr/>		
80	36	8·5
1	15	3·5
2	18	4·2
3	12	2·8
4	5	1·1
<hr/>		
5	5	1·1
<hr/>		
Total	.. 421	
<hr/>		

Average 77·7.

Scott held that the skulls examined showed without doubt that the Maori was a mingling of a Polynesian and a Melanesian strain. He does not specify what the Melanesian characteristics in the Maori skull were, but one must presume that he accepted the Polynesian skull as brachycephalic, and the Melanesian as dolichocephalic. Denniker⁶ quotes the average Melanesian skull after Flower and Topinard, as 71·4. There is urgent need for more anthropometric work amongst the Melanesian peoples who border on the Polynesians, in order that the long-headedness attributed to them, from skull measurements in the past, may be verified or corrected. The few Fijians that I have been able to measure in Auckland showed a slightly higher cephalic index than the Maoris. Scott seems to imply that long-headedness amongst the Maoris is due to Melanesian intermixture. In his series of 50 male skulls, he points out that the average for the 25 North Island skulls was dolichocephalic, and amongst them there was not one brachycephalic. For his entire series there were only four per cent. brachycephalic, and these were from the South Island. In order to compare my series of living subjects with Scott's figures, I have reduced them by Broca's two units, thus obtaining 40 out of 421 subjects, or 9·5 per cent. as brachycephalic. Of the 421 subjects, three were from the South Island, and of these one was brachycephalic. The high degree of dolichocephalism found by Scott from his own material, and that measured by Flower and Turner, is not borne out by my results for 105 living subjects from the same district, viz., the North Auckland Peninsula. Maoris are very particular about safeguarding the bones of their own tribal dead, but are not so particular about those of other

tribes whom they have conquered. The latter is more likely to furnish the material obtained by scientific collectors. The crania thus measured by Scott, Flower and Turner from the North Auckland District need not be those of the tribes which now inhabit that region, but is more likely to belong to the tribes conquered and displaced by the present occupiers. However, the question of intertribal differences will have to be dealt with later.

When the living subjects in this series are compared with the Samoan and Tongan tables given by Sullivan, the difference of distribution in the dolicho, mesati, brachycephalic groups is very marked. In the Maoris, the majority is, of course, in the mesaticephalic group, whilst there is a higher percentage of brachycephalics than dolichocephalics. With the Samoans and Tongans, the majority are brachycephalic, whilst the percentage in the dolichocephalic group is very low. I have availed myself of Sullivan's Samoan and Tongan material in the table below.

TABLE XII.—CEPHALIC INDEX IN GROUPS.

Group.	Samoan.		Tongan.		Maori.	
	No.	Percentage.	No.	Percentage.	No.	Percentage.
Dolichocephalic (to 74)	2	2·9	3	2·5	63	14·9
Mesaticephalic (75 to 79)	16	23·5	33	28·2	267	63·4
Brachycephalic (80 and upwards)——	50	73·6	81	69·3	91	21·6
Totals	62		117		421	
	===		===		===	

VERTICAL RADIUS.—The vertical radius gives the auricular height of the cranium. This is taken from the mid-points of the ear-holes to the highest point of the cranium measured in a vertical plane when the eyes are directed to the horizon. These measurements were made with a Karl Pearson head-spanner. The average vertical radius for 417 subjects was 136·3 mm. The range of distribution was from 124 to 148 mm.

TABLE XIII.—VERTICAL RADIUS.

Vertical Radius.	No. of Cases.	Percentage.
124	3	·7
5	5	1·2
6	3	·7
7	2	·4
8	5	1·2
9	9	2·1

TABLE XIII.—VERTICAL RADIUS (Continued).

Vertical Radius.	No. of Cases.	Percentage.
130	22	5·2
1	22	5·2
2	28	6·7
3	40	9·6
4	36	8·6
<hr/>		
5	35	8·4
6	35	8·4
7	35	8·4
8	31	7·4
9	42	10·0
<hr/>		
140	18	4·3
1	13	3·1
2	10	2·3
3	7	1·6
4	8	1·9
<hr/>		
5	5	1·2
6	2	·4
7	0	·0
8	1	·2
<hr/>		
Total	.. 417	
<hr/>		

Average 136·3

VERTICAL INDEX.—The vertical index gives the relation of the vertical radius to the maximum head length, and is obtained from the formula, $\frac{\text{Vertical Radius} \times 100}{\text{Maximum Head Length}}$. The average for 415 subjects was 69·3, and the range of distribution from 60 to 76.

TABLE XIV.—VERTICAL INDEX.

Vertical Index.	No. of Cases.	Percentage.
60	1	·2
1	0	·0
2	3	·7
3	1	·2
4	13	3·1
<hr/>		
5	26	6·2
6	43	10·3
7	61	14·7
8	67	16·1

TABLE XIV.—VERTICAL INDEX (Continued).

Vertical Index.	No. of Cases.	Percentage.
9	64	15·4
70	52	12·5
1	37	8·9
2	28	6·7
3	7	1·6
4	9	2·1
5	2	·4
6	1	·2
Total ..	415	

Average 69·3.

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NOTES AND QUERIES.

[318] Japanese influence in Micronesia.

Professor Macmillan Brown states that the name of the original inhabitants of the Mariana or Ladrone Islanders ("Chamorro") comes most likely from the Japanese word "Samurai," the caste of "gentleman-soldiers," which formed the retinue of every great feudal lord.

It does seem very probable that migrations or rather expeditions, or most frequently of all, flying visits, must have reached Micronesia from Southern Japan, and that such bodies of settlers would have become the dominant powers and founders of communities here and there.

In support of the Professor's identification of "Chamorro" and "Samurai," I would mention that in the central Caroline area (Ruk, the Mortlocks, Lamotrek, Uleai, etc.) the words for "chief, ruler or king" are "Samol: Tamol: Samor." (vide my Comparative Table.)

In Ponapé, in the extreme eastward of the Caroline Group, the name of the Priestly caste is "Jamero," "Chaumaro."

In this connection it should be noted that Dr. Middendorf, the great German philologist, who made a special study of the languages of Peru, declares that the old form of the name "Chimu," the civilized people of the coast of Northern Peru (who were so skilled at pottery-making, and who left remains of many fine buildings and canals behind them) was "chamorr."

F. W. CHRISTIAN.

[319] Kaitaia Carving.

I would like to draw the attention of students of Polynesian Ethnology to the two following possible comparatives with the Kaitaia carving now in the Auckland Museum.

In a canoe from the Solomon Islands, on exhibition in the Auckland Museum, there is a row of chevrons carved on the gunwale almost exactly the same as those of the Kaitaia carving.

A similar design is shewn on some dancing-sticks from New Britain depicted in the first series of the drawings contained in the Edge-Partington Album, page 295.

Mr. Cheeseman, to whom I am indebted for the privileges of examining the whole series of the Edge-Partington drawings, will be pleased to show those interested the canoe and the plates.

H. J. FLETCHER.

[320] Mutilation of Fingers.

In his book "Ancient Hunters and Their Modern Representatives" (2nd edition, London, 1915, pp. 347-357), Professor W. J. Sollas deals at some length with amputation of fingers (especially of little-fingers) which appears to have been a custom in western Europe in the Aurignacian epoch. He notes the

following tribes as practising the custom in recent times: In North America, numerous tribes; in Africa, Bushmen, Hottentots, pygmies of Lake Ngami, and Babongs; in India, Dravidians of Mysore; in Australia, many tribes; in New Guinea, the Mafulu; in the Pacific, Fijians and Tongans. The reasons given by those who practise the custom are various, but fundamentally it appears to be connected with death: it is most commonly a sign of mourning. Thus one observer records that among the Bushmen the little-finger was amputated on the death of a near relative, while another observer was told that amputation ensured "a long period of feasting after death on a safe passage to the next world."

To Professor Sollas's list of tribes must now be added the natives of the northern D'Entrecasteaux islands who, like so many other tribes on the list, cut off the little-fingers of young children, which barbarous custom they usually explained as a sign of mourning. Another explanation, which has been recorded by Mr. Jenness, is that the souls of those who are thus mutilated will pass safely to the afterworld, while the souls of those who are not will be devoured by dogs. The parallel which exists between Bushmen and Goodenough islanders, both in the custom itself and in the two explanations given, is very remarkable.

Is there any record of finger-amputation eastward or southward of Tonga?

H. D. SKINNER.

[321] Methods of Flaking Stone.

In the same work (p. 429) Professor Sollas quotes Admiral Belcher's description of the Eskimo method of flaking flint by pressure. Though the description of the method is by no means clear, there is an interesting reference to the principal implement: "This instrument has a graceful outline. The handle is of pure fossil ivory. This, however, would be too soft for the purpose and they discovered that the point of the deer-horn is harder and also more stubborn; therefore in a slit, like lead in our pencils, they introduced a slip of this substance and secured it by a strong thong, put on wet, which on drying became very rigid. . . . The very same process is pursued by the Indians in California with the obsidian points for their arrows, and also in the North and South Pacific, at Sandwich Islands (21° N.) and Tahiti (18° S.) . . . 2,340 miles asunder." Can any member of the Society point to evidence supporting Admiral Belcher's last statement? The present writer has examined the principal British collections from the two groups mentioned, but has never seen flaking fine enough to suggest execution by pressure, nor was any implement seen comparable with that described above. In New Zealand the direct evidence is strongly against the existence of such a method. But in the Wakatu area many fine examples of flaking seem to suggest that flaking by pressure was actually practised.

H. D. SKINNER.

[322] Notes on the occurrence of Umu (Ovens) in the Warepa (Whare Pa) Survey District, Otago.

The Warepa Survey District is a hilly one, drained by the Puerua, Owaka and Waiwera Rivers. During last summer I had the opportunity of visiting and examining about fifty ovens in this district, and found that their distribution suggested very strongly an old Maori route from Port Molyneux to the Clinton district. This seems to have led from Glenomaru or Romahapa to the Saddle on Hay's run—where there were three especially good ovens—to Lochindorb Homestead in the Puerua Valley, up and over the Puerua-Little-Waiwera Saddle, thence to Waiwera, Clinton, and surrounding districts.

The ovens examined were, with few exceptions, overgrown with grass and tussock. Nearly all were from six to eight feet in diameter, and paved with a prevailing volcanic stone reddened by heat. The majority were situated either in a creek bend, or else behind a small ridge in a spot sheltered from the wind, the average distance from water being some twenty feet. A few were found on hillsides, about half a mile from water, while two were found on the top of a round hill at Kirk's corner. Occasionally one came across groups of three—in all such cases the largest oven being about twelve feet in diameter and unpaved. The next measured some nine feet, with a few stones on the bottom, while the smallest was about six feet across, well paved with large stones, smaller ones lining the wall, and a lip round the outside, varying from nine inches to a foot in height.

Some digging at the more promising ones was unsuccessful, though objects have been found by local runholders and farmers in the vicinity. One particularly large adze was found at "Applecross Farm." It is fifteen inches in length and composed of magnetite, but the material is faulty, and unsuitable for sharpening. It is also rough in structure, and no attempt has been made to polish it. Other finds comprised a long dark adze probably of serpentine. Both of these are in the possession of Mr. Dent of Puerua. A small triangular one of greenstone was found at Awatea by Mr. Syme. Both these materials are foreign to the district, and could not have been procured nearer than North-west Otago.

Mr. Syme told me that when he came into the district as a pioneer settler, he found, while excavating for a hut at the head of the Katea Valley, a great number of broken adzes and greenstone chips. This hut is now owned by Mr. B. Horn.

All the ovens mentioned lie on the line of a track such as I have suggested, and therefore constitute strong evidence in favour of its existence. The discovery along the line of the track of material foreign to the district seems to indicate that the track was part of a larger system of tracks linking the district with distant parts of New Zealand.

L. S. ROGERS.

University of Otago.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council of the Polynesian Society was held in the Library, Hempton Room, on Thursday, 10th August, 1922, when there were present Messrs. W. H. Skinner (in the chair), P. White, R. H. Rockel and Capt. Waller.

A letter was read from Mr. W. W. Smith, Joint Secretary and Treasurer, resigning from the Council and also as a member of the Society.

Correspondence was read expressing appreciation re Memorial Number of the Journal, and offers of help in carrying on the work of the Society from the President (Mr. E. Best), also from Major Large, Geo. Graham, Jas. Cowan, J. C. Adams and others. Also from the Kaitaia Chamber of Commerce inviting the Council to visit that interesting locality and examine for themselves the numerous evidences of very early Maori occupation, and offering to take members in hand and show them over the district.

Mr. Fraser was requested to interview Mr. W. W. Smith with a view of persuading him to withdraw his resignation. In the event of Mr. Smith refusing to consider such withdrawal, it was decided that Messrs. Percy J. H. White and Charles Waterston be appointed Joint Hon. Secretaries and Treasurers to the Society.

The following new members were elected:—

Mr. James McDonald, Wellington.

Mr. W. J. Penn, New Plymouth.

Mr. A. R. Standish, New Plymouth.

Mr. D. K. Morrison, New Plymouth.

Mr. J. C. Adams, Tauranga.

Capt. Sinclair, New Plymouth.

Mr. Robert Murdoch, Wanganui.

Mrs. Bruce (Corresponding member), Dunedin.

Mr. G. Taranaki, Mataora Bay, Waihi.

Mr. David Morrison, New Plymouth.

A Meeting of the Council of the Polynesian Society was held in the Library, Hempton Room, on Friday, 25th August, 1922, when there were present Messrs. W. H. Skinner (in the chair), R. H. Rockel, C. Waterston and Capt. Waller.

Mr. Rockel reported that Mr. W. W. Smith could not see his way to reconsider his resignation. It was decided that the Council of the Society place on record its appreciation of Mr. Smith's services for the last eleven years, and regrets that circumstances should have arisen to prevent him continuing his membership.

Expressions of sympathy and regret on the death of Mr. S. P. Smith have been received from ethnologists in all parts of the world, and from societies, including the Royal Anthropological Institute of Great Britain and Ireland, and the Fijian Society of Suva.

With regard to our reference in the June issue of the Journal *re* "Stokes' Index to 'Fornander's Polynesian Race,'" we are in receipt of further information from the Librarian of the Bernice Pauahi Bishop Museum, to the effect that forty copies of the Index are available for free distribution amongst such members of the Polynesian Society as desire them.

MAORI SOMATOLOGY.

RACIAL AVERAGES.

BY TE RANGI HIROA (P. H. BUCK) D.S.O., M.D.

III. (Continued from Vol. XXXI., No. 3.)

FACE MEASUREMENTS.

FACE HEIGHT.—This measurement was taken from the nasion to the lower edge of the point of the chin. Sullivan has pointed out the danger of error in this measurement from the difficulty in locating the nasion when the nasal bridge is low. In my series, the source of the facial height being lowered through loss of the front teeth did not exist owing to the excellent dental service that existed in the New Zealand Expeditionary Force. As the men were mostly young adults in good training, the further complication in the lower measuring point, from extra deposition of fat under the chin, did not occur.

The average face height for 422 Maoris was 124 mm. This is much lower than Sullivan's results for Samoan and Tongan males which are 69 Samoans, 131.1 mm., and 116 Tongans, 128.2 mm. It will be thus seen that the Maori average is no less than 7.1 mm. lower than the Samoan and 4.2 lower than the Tongan. In five Tahitian soldiers, whom I measured in Auckland, the average was exactly the same as the Maori, 124 mm. Seventeen Gilbert Island soldiers returned an average of 121.8 and three Fijians, 119. The thirty-four New Zealand white soldiers were 122.7. Of the North American Indians, whom Sullivan compares with the Samoans and Tongans as having massive faces, he gives the average for 538 Sioux as 124.6.

The range of distribution for the Maoris was 110 to 147. Sullivan gives the Tongan range as 112 to 147, and the Samoan as 115 to 145.

TABLE XV.—FACE HEIGHT.

Mm.	No. of Cases.	Percentage.
110	3	.7
111	4	.9
112	0	.0
113	14	3.3
114	6	1.4

TABLE XV.—FACE HEIGHT (Continued).

Mm.	No. of Cases.	Percentage.
15	8	1·9
16	12	2·8
17	10	2·3
18	14	3·3
19	14	3·3
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120	23	5·4
1	27	6·4
2	28	6·6
3	28	6·6
4	31	7·3
<hr/>		
5	30	7·1
6	34	8·
7	23	5·4
8	16	3·8
9	24	5·7
<hr/>		
130	16	3·8
1	14	3·3
2	13	3·
3	8	1·9
4	3	·7
<hr/>		
5	2	·4
6	6	1·4
7	1	·2
8	3	·7
9	0	·0
<hr/>		
140	3	·7
1	0	·0
2	1	·2
3	1	·2
4	1	·2
<hr/>		
5	0	·0
6	0	·0
7	1	·2

Total .. 422

Average 124.

FACE WIDTH.—The face width taken was the maximum diameter between corresponding points on the opposite zygomatic arches. The

chances for individual differences in technique are minimised in this measurement. It will be observed that Sullivan's Samoan and Tongan results and the Maori average approach very closely. The Maori average for 424 cases was 145·7 mm. Sullivan gives the Samoan male average as 145·9 which is practically identical with the Maori. His Tongan average is 143·5. My five Tahitians were 145·6, the Gilbert Islanders 144·2, and the Fijians curiously enough averaged 152. The thirty-four New Zealand white soldiers averaged 137·2. Sullivan's Sioux Indians were 149·1. The range of distribution for the Maoris was 134 to 158. Sullivan gives the Samoan range as 136 to 159, and the Tongan as 131 to 159.

TABLE XVI.—FACE WIDTH.

Min.	No. of Cases.	Percentage.
134	2	·4
5	5	1·1
6	2	·4
7	16	3·7
8	6	1·4
9	12	2·8
140	20	4·7
1	22	5·1
2	24	5·6
3	22	5·1
4	33	7·7
5	43	10·1
6	34	8·
7	28	6·6
8	32	7·5
9	34	8·
150	27	6·3
1	10 $\frac{3}{4}$	2·3
2	10	2·3
3	13	3·
4	11	2·6
5	11	2·6
6	2	·4
7	3	·7
8	2	·4
Total ..	424	

Average 145·7.

FACIAL INDEX.—The facial index is obtained from the formula,

$$\frac{\text{Face height} \times 100}{\text{Face width}}$$
 The average for 422 Maoris was 85.1. Sullivan gives the averages for the Samoans as 89.9, and the Tongans as 89.2. The lower index of the Maori is to be expected from the shorter face height. The five Tahitians were 85.1, the Gilbert Islanders 84.6, and the Fijians 78.2. The New Zealand white soldiers were 89.3 or almost identically the same as the Tongans. This shows how useless or even misleading, indices are without giving at the same time the absolute measurements. The white New Zealander and the Tongan have the same average facial index, yet the former has the usual Caucasian face whilst the latter, from its transverse and vertical diameters, is described by Sullivan as massive. The Maori range of facial index is from 73 to 97. Sullivan gives the Samoan range as 79 to 104 and the Tongan as 78 to 102. In no case amongst the Maori series was the face height greater than the face width.

TABLE XVII.—FACIAL INDEX.

Index.	No. of Cases.	Percentage.
73	1	.2
4	3	.7
5	6	1.4
6	5	1.1
7	7	1.6
8	14	3.3
9	11	2.6
80	27	6.4
1	27	6.4
2	37	8.7
3	35	8.2
4	41	9.7
5	27	6.4
6	33	7.8
7	25	5.9
8	31	7.3
9	29	6.8
90	20	4.7
1	11	2.6
2	9	2.1
3	9	2.1
4	4	.9

TABLE XVII.—FACIAL INDEX (Continued).

Index.	No. of Cases.	Percentage.
5	8	1·8
6	1	·2
7	1	·2
Total	.. 422	

Average 85·1.

CEPHALO-FACIAL INDEX.—The cephalo-facial index gives the proportion of the face width to the head breadth. It is obtained from the formula, $\frac{\text{Face width} \times 100}{\text{Maximum Head Breadth}}$ The average for 422 Maoris was 95·3. Sullivan gives the Samoan index as 94·2 and the Tongan as 92·8. The lower index in the Samoans and Tongans is accounted for by the greater breadth of the head. The five Tahitians, with a broader head than the Maori, gave an average of 92·6. The Gilbert Islanders and the Fijians with a greater average face width than head breadth gave an average of 100·5 and 102 respectively. The New Zealand white soldiers with a narrower face gave an average of 90.

The range of distribution for the Maoris was 85 to 104, whilst the Tongan was 85 to 103, and the Samoan 86 to 102. In the Maori series, 38 or 9 per cent. had an index of 100 and upwards.

TABLE XVIII.—CEPHALO-FACIAL INDEX.

Index.	No. of Cases.	Percentage.
85	1	·2
6	2	·4
7	2	·4
8	4	·9
9	6	1·4
90	11	2·6
1	30	7·1
2	45	10·6
3	44	10·4
4	58	13·7
5	42	9·9
6	49	11·6
7	43	10·1
8	33	7·8
9	14	3·3

TABLE XVIII.—CEPHALO-FACIAL INDEX (Continued).

Index.	No. of Cases.	Percentage.
100	20	4·7
1	6	1·4
2	7	1·6
3	1	·2
4	4	·9
Total	422	

Average 95·3.

NOSE MEASUREMENTS.

Professor Macmillan Brown¹ has stated that the flat nose is the Polynesian ideal of beauty. If it was so in Polynesia, it certainly was not the case in New Zealand. Maoris use the term *ihu parehe*, flat nose, as a term of opprobrium. On the other hand, it was the well formed, well bridged nose that was admired. So much was this desired that mothers massaged and moulded the noses of their infants from shortly after birth. The massaging was done by placing the fingers on either side of the nose, below the inner angles of the eyes, and pressing inwards and upwards. In this way, it was thought that by continuous treatment the bridge of the nose could be raised and the ugly deformity of a depressed bridge obviated. The nostrils were also compressed with the fingers to correct excessive width, which was regarded with disgust. Some of the older men say that a wooden appliance was used to mould the nose into narrower proportions. In modern times an ordinary wooden clothes peg was used for this purpose. The *alae nasi* were compressed with the fingers, and the tip of the nose tilted forward. The clothes peg was then affixed over the top of the nose to maintain the compression of the nostrils and the forward projection of the tip. By this method, mothers fondly hoped to narrow the nostrils and sharply define the point of the nose, which latter was also greatly desired. During the periods of treatment, the child had to breathe through the mouth. Whilst the child was being suckled, the appliance was removed. I do not know how long the treatment lasted, but enough has been said to prove that the flat nose was not the Maori ideal of beauty.

Regarding the *tangata whenua* or people found here by the Maori colonists from Eastern Polynesia, tradition states that they were woolly-haired, dark-skinned, thin-legged, with shifty eyes and *very flat noses*. These characteristics are mentioned by the narrators as showing their inferiority to the later comers. Savageness is associated

1. J. Macmillan Brown. "Maori and Polynesia."

with flat noses in the Maori mind from the fact that, in some districts, it is stated that a future fighting warrior could be diagnosed in infancy from the flatness of the nose and the prominence of the supra-orbital arches. In some cases the latter were massaged to render them more prominent. There was no question of beauty in this method. It was done to increase the fierce appearance of a prospective warrior in order that, as my informant said, "A flat nose combined with staring eyeballs protruding from under overhanging brows might lend a terrifying appearance in battle." Thus we have very definite traditional and customary evidence of Melanesian or Negroid intermixture in the past. In one case, we have an attempt to get rid of a Melanesian characteristic as it conflicted with the Polynesian idea of beauty and race; in the other, we have an attempt to exaggerate a Melanesian characteristic in order to increase the fierceness and savagery which could be utilised in war.

NOSE HEIGHT.—The nose height was measured from the nasion to the subnasal point or angle between the nasal septum and the upper lip. The average height for 424 Maoris was 52·8 mm. Sullivan's average for the Samoans was 59·8, and the Tongans, 57·5. Thus the Samoan average is 7 mm. higher than the Maori and corresponds to the difference in face height. The Tongan difference also corresponds closely to the difference in face height. My five Tahitians were shorter than the Maori with 51, whilst the Gilbert Islanders were also 51, and the Fijians 48. The New Zealand white soldiers were 52·8.

The range of distribution for the Maoris was 40 to 63. Sullivan gives the Samoan range as 51 to 69, and the Tongan as 47 to 62. If we could be sure that Messrs. Gifford, McKern and myself have all located the nasion accurately, the difference in nose height and face height between the Maoris and the Samoans and Tongans would constitute an important distinction. In view of the special preparation the other observers underwent in anthropometrical work under Dr. Sullivan's supervision, I feel diffident about my own results and will check them again in the field before drawing any definite conclusion.

TABLE XIX.—NOSE HEIGHT.

Mm.	No. of Cases.	Percentage.
40	1	·2
1	1	·2
2	0	·0
3	3	·7
4	4	·9
<hr/>		<hr/>

TABLE XIX.—NOSE HEIGHT (Continued).

Mm.	No. of Cases.	Percentage.
5	5	1.1
6	3	.7
7	8	1.8
8	8	1.8
9	26	6.1
<hr/>		
50	43	10.1
1	51	12.
2	45	10.6
3	45	10.6
4	48	11.3
<hr/>		
5	39	9.2
6	39	9.2
7	20	4.7
8	10	2.3
9	14	3.3
<hr/>		
60	5	1.1
1	2	.4
2	3	.7
3	1	.2
<hr/>		
Total	.. 424	
<hr/>		

Average 52.8.

NOSE WIDTH.—The average nose width for 424 Maoris was 40.1 mm. Sullivan gives the Samoans as 43.8 and the Tongans as 44.4. The Maori nose is thus narrower by 3.7 and 4.3 mm. respectively. I must again mention that my cases were mostly young adults. The few measurements I have made in the settlements since the above were taken, would indicate that with a series containing more older people, the average might be slightly increased. However, the five Tahitians who were also young adults gave an average of 43.4. From general observation I have always thought that the other branches of the Polynesians I have seen, had a wider nose than the Maori. The Gilbert Islanders average 42.3 and the Fijians 45.6.

The range of distribution for the Maoris was 32 to 49. Sullivan gives the Samoan range as 38 to 50 and the Tongan 38 to 55.

TABLE XX.—NOSE WIDTH.

Mm.	No. of Cases.	Percentage.
32	1	·2
3	1	·2
4	3	·7
<hr/>	<hr/>	<hr/>
5	5	1·1
6	14	3·3
7	29	6·8
8	48	11·3
9	87	20·5
<hr/>	<hr/>	<hr/>
40	56	13·2
1	74	17·4
2	41	9·6
3	28	6·6
4	23	5·4
<hr/>	<hr/>	<hr/>
5	7	1·6
6	3	·7
7	2	·4
8	0	·0
9	2	·4
<hr/>	<hr/>	<hr/>
Total	.. 424	

Average 40·1.

NASAL INDEX.—The nasal index is obtained from the formula,

$$\frac{\text{Nose width} \times 100}{\text{Nose height}}$$
 Broca regarded the Nasal index as one of the best tests of ethnical differences. As in the case of the facial index, it is of little value without the corresponding absolute measurements. As Sullivan points out the enormous proportions of the Tongan nose is only approached by certain American Indian groups. Yet the Tongan index is identical with that of various other races with noses of moderate height and width. The great width of the Tongan nose is reduced by its great height to an average index.

The average nasal index for 424 Maoris was 75·9. The Samoan and Tongan indices are 73·6 and 77·6 respectively. In this index, the shorter Maori nose is brought into proximity with those of their kinsmen by its narrower width. Denniker, quoting Collignon, gives the nasal index for thirteen Polynesians as 89·8, but as Sullivan remarks this is probably due to differences in technique. The five Tahitians, as a result of a shorter and broader nose than the Maori,

gave an index of 85. The Gilbert Islanders were 82.9 and the Fijians 95.1. The New Zealand white soldiers gave an average of 62.6.

The range of distribution for the Maoris was 53 to 104. The Samoans were 61 to 91 and the Tongans 61 to 106.

TABLE XXI.—NASAL INDEX.

Index.	No. of Cases.	Percentage.
53	1	.2
4	0	.0
5	0	.0
6	1	.2
7	2	.4
8	0	.0
9	0	.0
60	0	.0
1	4	.9
2	0	.0
3	2	.4
4	3	.7
5	9	2.1
6	11	2.5
7	10	2.3
8	8	1.8
9	25	5.8
70	22	5.1
1	17	4.
2	28	6.6
3	26	6.1
4	25	5.8
5	31	7.3
6	31	7.3
7	21	4.9
8	18	4.2
9	12	2.8
80	27	6.3
1	8	1.8
2	17	4.
3	11	2.5
4	9	2.1

TABLE XXI.—NASAL INDEX (Continued).

Index.	No. of Cases.	Percentage.
5	3	·7
6	8	1·8
7	3	·7
8	13	3·
9	3	·7
<hr/>		
90	1	·2
1	2	·4
2	2	·4
3	3	·7
4	0	·0
<hr/>		
5	2	·4
6	0	·0
7	2	·4
8	0	·0
9	0	·0
<hr/>		
100	1	·2
1	0	·0
2	1	·2
3	0	·0
4	1	·2
<hr/>		
Total ..	424	==

Average 75·9.

NASAL INDEX GROUPS.—The nasal index is divided into three classes, narrow or leptorhine—below 70, medium or mesorhine—70 to 85, and broad or platyrhine—above 85. The Maori average of 75·9 thus comes near the lower end of the mesorhine group. In the skull, Flower and Turner placed the lower limit of the mesorhines at 48. Scott's average for 47 male skulls was 47·9, thus placing them in the leptorhine group. His average for 66 skulls of both sexes was 48·1, thus just crossing the border into the mesorhine group. A set of 34 skulls from the Auckland district, consisting of twelve in Scott's collection and the others described by Sir William Flower and Professor Turner, give an average of 50·2, thus placing them well in the mesorhine group. The distribution of my series of living subjects is shown in the table below.

TABLE XXII.—NASAL INDEX GROUPS.

Group.	No. of Cases.	Percentage.
Leptorhine.		
Below 70	76	17·9
Mesorhine.		
70—85	303	71·4
Platyrrhine.		
Above 85	45	10·6

In Scott's 66 skulls of both sexes the group distribution was:—Leptorhine, 43·9%; mesorhine, 45·5%; and platyrrhine, 10·6%.

In the Morioris of the Chatham Islands, Scott for 32 male skulls gave an average index of 46·1, and Duckworth² for 7 males in the Cambridge Museum, 44·3. According to information collected by the Polynesian Society from the learned Te Matorohanga, the Morioris were driven from New Zealand and peopled Chatham Island before the arrival of the main Maori migration of 1350 A.D. They are supposed to be the remnant of the *tangata whenua* previously mentioned as having Melanesian characteristics ascribed to them by tradition. If this were so we would expect the Moriori nasal index to be higher than the Maori, instead of which it is lower. Scott gives 10·6% of the Maori skulls as broad nosed, and my series gives the same percentage. In the 39 Moriori skulls mentioned above, not only are they more narrow nosed than the Maori, but there is not a single broad nosed skull in the series.

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2. W. T. H. Duckworth, 1904. "Studies from the Anthropological Laboratory." Cambridge University Press. P. 167.

POLYNESIAN LINGUISTICS.

II.—NEW HEBRIDES.

BY A. LEVERD.

I.—INTRODUCTION.

I DO not pretend here to give an elaborate study of ethnology and linguistics of the large and populous New Hebrides archipelago still so little known. A lifetime would not afford it.

But whereas nothing, or nearly so, has been made on that line, I thought, as I have some understanding of Polynesian dialects, I could endeavour to give a general sketch of the distribution of the two chief ethnic elements in those islands, give a proof of the existence of the Polynesians so strongly represented, and try to explain how they settled there. Such endeavour would seem to contribute somewhat to the history of Polynesian migrations, which, for too long a period, was based more on theory than facts.

I must say first there are in books only, now and then, brief mentions of tribes or populations of lighter colour, which some writers say is due to the intermixture of Polynesian blood.

My design is not to show where is located the Melanesian and where the Polynesian element, but where the former or the latter predominates, as there is no island, I think, in that whole cluster, where there is no mixture at all, no touch of the other, or in the language of which there are no words borrowed from the other element.

I shall draw attention to what Mr. Sydney H. Ray wrote in the March, 1916, number of the *Journal*; referring to the opportunity of knowing the Polynesian languages of Santa-Cruz, New Hebrides and Loyalty. I shall attempt to do something on that line; then I shall try and draw a conclusion on the question whether the Polynesians in such places, are remains of settlement of the original Polynesians during their migrations from the Havaiki in the west, or whether they are the results of westward drifts or colonies from Central Polynesia.

Nobody will deny the fact of the presence of Polynesians in New Hebrides. We shall see from craniology and study of the people that there is no doubt about it. And where the proportion is noticeable the custom and morals of the people will be more gentle and the race

nicer. Such populations might be warlike, bellicose and cannibal even, but they are sociable and hospitable outside of war, and they are cleaner. This last fact, with the cleanliness of their villages, would often suffice to detect the aforesaid element.

Moreover, the study of the dialect of the country dealt with will give a last and non-disputable confirmation of the assumption.

True it is, Polynesians are much more advanced in civilisation than Melanesians, and they must have, according to a well-known historic law, imposed their language wherever they came in close connection with the people and settled, to such an extent that the percentage of the Polynesian words found in such or such dialect will approximately give the proportion of Polynesian blood in the population which speaks it.

According to the Rev. John Inglis, who lived a long while in New Hebrides, "the natives are a mixture of two races, i.e., Malays and Papuans. The Malays are of Asiatic origin and the Papuans of African extraction. The immigration of the Malays took place evidently much later, and they must have brought a much more advanced civilization with them. They lost a lesser amount of what they brought. Those races are widely different in features, and their languages do not show any kinship."

It is not quite right to say the two races in New Hebrides are the Malays and the Papuans. We all know they are the Polynesians and the Melanesians, which has not quite the same meaning in Pacific Ethnology.

A fact also well established is the inferiority of the Melanesian element found in New Hebrides, unlike the Papuans of New Guinea, and, if there is any foreign element in the original bulk of Melanesian population, ere the coming of Polynesians, it must be due to intermixture with the ancient Andamanian race, which seems to have extended previous to the Melanesians all over actual Melanesia, besides some other countries not well-known. Melanesians in New Hebrides must therefore not be called Papuans, as these latter are the highest type of Melanesians found in New Guinea.

It appears to me the best clue to find one's way in that modern ethnological and linguistical labyrinth is to divide the study in three parts:

I. Craniology.

II. Search for populations of a higher physical and moral standard.

III. Study of dialects of such populations, proportion of Polynesian words and grammar.

On the first point skulls of Api, Eramanga and Malekula show the most exaggerate expression of Melanesian "morphology" and,

on the contrary, Polynesian affinities are found in Espiritu Santo, Futuna, and Tanna. "Undoubtedly, says Meinecke, Polynesians influenced the Melanesian race in New Hebrides, but it is hard to say how far the influence went."

These cranium data, on the other hand, only indicate the predominating element. We shall not delay considering such data, as they are few and bear on a small number of individuals whose origin is not always precisely given, and it can not consequently give what we are after.

Coming to direct observation of the population, of their morals, and of their customs, we find:

That every navigator who spoke of Aoba emphasises the fact they are akin to Polynesians, and much alike in appearance, complexion, habits and customs.

Le Chartier, in his "*La Nouvelle Calédonie and Les Nouvelles Hébrides*," expresses himself thus: "Why did Bougainville give to this Eden the repulsive name of Leper's Island? It seems to me hard to explain, as it is based on no special fact. It shall not be me, charming Aoba, that will stigmatize thee with an unmerited denomination. Such delightful memories compel me to ask for thee from the hydrographers the well suited name of Venus Island.

"We were still some distance from shore, when we saw large canoes coming. The natives on board looked to us much taller than any we met before. 'This Aoba race is very gentle and unoffensive,' says Cook, and I myself could plainly see their hospitable and generous temper was a great contrast from the ferocious and mistrustful natives of the other islands (of New Caledonia and New Hebrides.)"

And farther . . . "Look at the finely shaped, stalwart, and even coquettish men, at their thick dark hair bound on top of the head, and still rendered darker by a happy contrast with white feathers in shape of a tuft. See how elegantly they handle the paddle, and the honesty in their look as they surround the 'Tanna' (the ship) as a triumphal array when she is entering the bay!

"How widely different they are from those hideous and grinning beings whose society we were escaping in Api, in Mallicolo and similar hells! I knew well the reputation of Aoba, but I feared the exaggeration common to voyagers. How was I surprised and charmed to find there the antique Cytherea of voluptuous memory, a second edition of Tahiti!"

So it runs for several pages on the dithyrambic style, a trifle exaggerated, or rather, a little too absolute as we shall see when dealing specially with Aoba. Aobanians are not so fair as a whole, and many among them have a distinctly Melanesian appearance, though most are nearly pure Polynesians.

Speaking of Maiwo or Aurora the same writer says: "Several canoes, some with only women in them, came to exchange fruits with us. The men had no weapons, and looked as gentle and sociable as the Aoba men.

"So it is too with the people of North Araga (Whitsuntide Island), which island the people of Little Harbour (Loleton) call Siranga."

Still quoting the same author we find: "There is no possibility of giving a description of the average type of native in New Hebrides, so much they differ from group to group, from island to island, to such a degree that they can be said, at first glance, to come from such island. The bulk, however, seems to be of Melano-Polynesian type. The race in the southern group is as a rule uniformly small, stout and muscular, and has a dark complexion, rather dark brown. The race in the northern group is, on the contrary, tall, slender, and has various aspects."

Descriptions of the people in Efate, and of small islets north of it, together with the study of the customs, show also a strong proportion of Polynesian blood, though not so strong as in the aforesaid islands. The Mele and Fila islets in Pango Bay, Efate, have even a population of much accentuated Polynesian character.

Then Futuna or Erronan and Niua or Immer, in the southern group, are also mentioned as strongly Polynesian.

Espiritu Santo, mostly in the southern and central parts, would also give evidence of intermixture to some extent. Quiros and Cook had found there men of fair complexion, true Polynesians they say, as individuals among darker people.

M. G. Bourge, Captain of the French steamer, "Pacifique," in a book entitled "New Hebrides from 1606 to 1906, Paris," gives such information about the Santo people: "The natives of Santo have higher ideas about art than other natives in the group. They make pottery without varnish, and eat with wooden sticks. Their houses are better kept. Their villages are cleaner than the villages in other islands, apart from the villages built on adjacent islands of Mallicolo (Malukula) and Vate (Efate). Although they cannot help fearing white men, the natives of the southern and central parts of the island use free hospitality toward strangers."

We hear from the same that the inhabitants of La-Menu (or La-Manu), near Epi, are of a thoroughly different race from the population in the main island.

Speaking of Aoba, he goes on: "Lighter in colour than people of other islands, they are of a widely different type. The Aoba women enjoy a worthy reputation on the plastic standpoint as they are of a fine stature. The hair and beard are often straight and dyed with 'curcuma' after Polynesian fashion. Frequently too the women have the upper part of the body tattooed, and their breast ornated with

simple designs." Such tattooing are, of course, Polynesian tattoos by puncture, and not Melanesian gashes.

"On the contrary Bougainville had met a tribe of short and ill-shaped men, sick with white leper, and that accounts for the name he gave to the island, which name it does not deserve."

I must remark here from information I had, that the Aoba population is not uniform. Polynesian element is prevalent on the north-western coast, and the Melanesian on the south-eastern. Such it is too with the language, and in the village of Na-butu-riki we find, together, with the nicest type of men and women, the biggest percentage of Polynesian words.

After Admiral Erskine, then Captain, the Efatese men are physically superior to men in other islands. They are taller than Tanna men, and have more regular features. Their arts also are superior to those of natives in the south.

In short, we will not delay in giving all the navigators' remarks on these islands, as they are mostly inaccurate, but we shall try and give approximately and in decreasing order, the proportion of both constituents as it seems to result from my own information and from what is said by various observers:—

A.—Islands where Polynesians are strongly predominant: 1°, Mele and Fila islets, in Efate; 2°, Futuna and Niua, in the southern group; 3°, Lo, in the Torres.

B.—Islands where the proportion of Polynesians is still very strong: 1°, Aoba, Maiwo and North Araga; 2°, Mau, Pele, Nguna, north of Efate; 3°, Mai for part, and the Shepherd as a whole; 4°, La-Manu, north-west of Epi; 5°, Rano, Vala, Vao, Uripi, Sakau, Le Mua, Ure around Malekula; 6°, Malo, Aore, Tutuba, Ariki, Tongoa, south of Santo; Paama and Lopevi, whose people fled to Paama recently.

C.—Islands where the proportion, though noticeable, is feeble: 1°, Efate; 2°, Espiritu Santo; 3°, Tanna; 4°, Epi. Small Banks such as Mota, Ure-palupala, Araa.

D.—Melanesian Islands where there are only a few words in the language: 1°, Torres, except Lo; 2°, Banks, except the small ones; 3°, Ambrym and south of Araga; 4°, Eramanga; 5°, Anatom or Aneytium; 6°, Malekula.

It is no use to enforce that those are appreciations of a very general character, and that even in the more Melanesian islands there might be found some tribes with some Polynesian characters. But, I think, no strongly Polynesian tribe is to be found outside of Aoba, Maiwo and Araga, except on small islands which, as their names show, are mostly Polynesian.

If we only had the names of islands and places to convince us of the coming of Polynesians and of their constant travels in the

archipelago, that would be quite sufficient to give evidence. How are we to find more clearly Polynesian names than those applied to small islands, bays and points, i.e., to the shore?

See for instance:—In the southern group only Niua, (cf. Niua-Foou, Niua-Taputapu, Leua Niua) and Futuna (cf. Futuna, Horn) have Polynesian names, besides Melanesian (Erronan). As for Tanna and Aneytiun, there we find only distinctly Melanesian names, as Ijipthaw, Inyang, Anelgauhat

Efate Group.—Mele, Vila, Mau, Pele, Nguna, Tukituki, Pango, Manuro, Palao, Mangea, Na-ora-matua.

Shepherd Group.—Tongariki (small Tonga), Puninga, Tongoa, Tevala, Laika.

Mai Group.—Sasaka, Pula, Iva, Makura, Mataso.

Epi Group.—Malingi, Vatito, Ririna, Tuana, Kau, La-manu, Namuka (cf. Namuka, Tonga).

Ambrym Group.—No Polynesian names.

Pentecoste or Whitsuntide.—Araga, Siranga, Homo, Fana maramara, Lifu (cf. Lifu, Loyalty, and Lifu, Timor), Vu marama, Kua te venua.

Aurora.—Maiuo, La ka rere, Narovorovo.

Aoba.—Longana, Varaha, Varingi, Na-buku-riki, Zama-rino, Naone.

Malekula Group.—Sakau, Le Mua, Ure, Vao, Vala, Rano, Uri, Tautu, Taio, Matanuino, Malua, Vovo, La-ruru, Aulua.

Santo Group.—Malo, Malo-kilikili, Tutuba, Aore, Ariki, Tangoa, Ulila-pa, Tupana, Vava, Pekoa, Tasiriki, Talomako, Varai, Vairai.

Banks Group.—Gaua, Vanua-lava, Mota, Valea, Rovo, Ure-palapala, Araa, Pakea, Merigi, Meralaba, Masina.

Torres Group.—Hiu, Tegua, Lo-Toga (cf. Tonga) the southern island.

Does this list not give the impression of reading a chart of some Polynesian archipelago?

On the other hand the names of mountains and localities inland are of a different aspect. Is not that a strong proof that the Polynesians have had the control of the sea and the monopoly of trade for a long time?

If then, as a rule, small islands must be those where we shall find more Polynesians, on the other hand we can also find in them some Melanesian tribes which remained. Such is Mai or Three-Hills; where there are heterogenous tribes of three different types; such is Torres Group where, notwithstanding the true Polynesian names of the islands, only Io has a true Polynesian population. Even Futuna, from what travellers say, has, besides almost pure Polynesian tribes, some distinctly Melanesian ones. The search of scholars for

Polynesian dialects in New Hebrides must therefore bear mostly on such small islands.

This fact, rather this rule, of the settlement of Polynesians on small islands wherever they face a dense Melanesian population, as I have already remarked when dealing with Uvea dialect, is logical from a race of such navigators as the Polynesians, as such islands are easily taken and kept, and it gives overwhelming evidence that the coming of the Maoris in Melanesia was posterior to the coming of Melanesians.

So it is, as it seems rational to think, and the big flow of Polynesian migrations from Malaysia to Polynesia, arrived in the Santa Cruz group, after setting New Guinea and Solomon Islands aside and settling only in such places as Sikaiana, Rennell, Bellona, Motu, etc., went straight south in all or in part, found there a dense Melanesian population it could subdue easily in small islands, but not in large ones. It seems the Polynesian element of both big and small islands of the north and centre of the New Hebrides group is a derivation of those big Polynesian migrations from the fifth to the eighth centuries.

Then, settled in most of the smaller islands, it stepped into the larger ones; crept and filtered into a number of them.

So, passing through the Santa Cruz group the migrations settled in Taumako, Matema, Tapua. They could not penetrate Santa Cruz, but did penetrate in Vanikoro, not upsetting the population altogether, and, dividing, drifted by the left side to Anuda, Fataka, Tukopia, Hiti (Fiji) and so on to eastern Polynesia, and by the right side, passing through Torres Islands, settled in Lo, came to the Banks, settled in Ulepalapala, Valua, Araa, Mota, Meralaba. Still going south, it came to Aoba, Maino, Araga which, still strong, it invades, practically destroying all the male population, but is stopped in the middle of Araga.

An offshoot occupied Aore, Tutuba, Malo, Malo Kilikili, Araki, Tangoa, Palikula, small islands south of Santo, and Rano, Vala, Atchin, Vao, Uripì, Sakau, Ure, around Malekula. Of these islets around Malekula, only Rano still presents types of Polynesian half-castes. The Polynesian influence in the other ones is only detected now by language and customs, and first by the cleanliness and comely appearance of their villages. The Polynesians, once predominant, must have been merged later on into Melanesian contingents from the big land of Malekula.

Putting again to sea, and avoiding Ambrym and Epi, the main bulk of the migrations only settled in La-Manu, coming on to the Shepherd group, settled, and, passing through Mai, Nguna, Pele, Mau, using them as bases and strongholds, gradually conquered Efate, not utterly destroying, the aboriginals being weakened by constant

losses and settlements. With time, in Efate, it merged into the Melanesian population and forms the present people of the island.

All those colonies, by constant intercourses with Melanesians, whose women they often marry, giving also themselves their women to Melanesian chiefs, they lose their racial integrity.

As for what concerns the tribes in the southern group; i.e., Tanna, Futuna, Niua, I rather think they are colonies received later from East, from central Polynesia, as a consequence of the constant voyages of Tongans, Samoans, Futunans, Wallisians and others in the West as far as New Caledonia, in search of greenstone and "kura," which were very frequent in the twelfth century, and were continued afterwards in an interrupted manner.

To such mode also, I think, or owing to compulsory migrations due to war and coming from the same islands, are due the origin of Polynesian settlements in Loyalty Islands, on the eastern coast of New Caledonia, and in the "Ile des Pins." Some of these settlements, voluntary or not, sometimes due to wreck of canoes, are even quite recent as the one on Uvea, Loyalty, from Uvea, Wallis.

Such must be also, although more ancient, the settlement in Futuna or Erronan may be from Futuna or Horn, and the settlement in Niua may be from Niua-Fou or Niua-Taputapu.

The Polynesian establishment in Mele islet, Pango Bay, Efate, is still more recent, being the result of the wreck of a ship carrying Samoan workers back to their home. They killed the men there, already mixed Melanesians, and took the women as wives.

We must consider there is in New Hebrides a general belief in the coming of migrations from East and North. The people in the north of Araga are plainly said by people of Ambrym to have come from the North. We know, on the other hand, that among the Polynesians the general opinion is that their ancestors came from the West, from Havaiki (i.e., Malaysia), where departed souls return. The direction is not the same in New Hebrides, and the difference is telling.

The Polynesians, when coming, must have brought with them to the New Hebrides, as they did in every group they came to, the breadfruit, the sweet potato, the hen, rat, dog and pig. These last are, with the flying fox, the only mammals found there as in all Polynesia, except New Zealand.

The comparatively recent introduction in New Caledonia, and by a foreign race which is Polynesian, of the above said vegetables and animals, is related by the natives of that island. The names they generally bear among the people there and in New Hebrides clearly shows this. The cocount is almost always called "nu" or "niu," the sweet potatoe "kumala," and the pig "puaka" or "poka."

LINGUISTIC.—Let us come now to a general examination of the idioms in the numerous New Hebrides Islands.

I shall try and give a general view and a sketch of classification, to be followed by a study of some dialects separately. Little also has been made comparatively in that department, and much remains to be done; although it has been the subject of much more valuable studies than anthropology itself.

I shall give first some general remarks borrowed from M. Bourge in the book quoted above: "There is, may be, no country in the world where so many languages are spoken on so small a surface. One usually reckons some twenty of them in New Hebrides. In some islands the savages have no common language, and two or three different dialects are found. The main New Hebrides languages are subdivided in idioms, whose morphology is often considerably different. Sometimes the words are hard, sometimes long, full of consonnants, and syllables do not always end in a vowel as in the Maori."

The multitude of Melanesian dialects of groups of relatively small extent is a fact already pointed to as for New Caledonia, and M. J. Bernier, in a study of the dialects of New Caledonia and Australia, says, most rightly I think, it is due to the excessive mobility of the sounds in those primitive nations. In New Caledonia there are also some twenty different dialects, which can be grouped in three families.

Yet Melanesian languages or dialects have some common particularities or characters:—

Very primitive quinteal numeration of little extent; conjugation of nouns as a consequence of a remarkable deficiency in the sense of abstraction; childish syntax including properly only the substantive and having no articles; use of double consonants and syllables frequently ended by consonants; use of trial in pronouns; excessive mobility of pronunciation of both consonants and vowels which substitute each other even in the speech of the same individual.

Polynesian dialects which, on the contrary, show a striking unity, are easily detected by decimal and vigesimal numeration; abundant use of separate particles, personal pronouns, particles for conjugation of verbs and prepositions, declination of nouns; elaborate syntax with all forms. No double consonants and syllables always ended by a vowel; fixity of language except well-known interchanges from group to group (f in h, or v; g in n; r in l; etc.) and permanent suppressing of some letters (k, g, r, h).

The New Hebrides dialects, whether spoken in islands where Melanesians predominate or in islands where Polynesians do so, tend to the first or to the second standard. Some of the dialects of the big islands have in fact been studied and books published on them, but

the small islands, as a rule more strongly Polynesian and therefore more interesting from our point of view, have remained mostly unknown.

There is the Rev. D. Macdonald's Dictionary of Efate dialects—very complete. This dictionary gives useful comparisons, with dialects of Eramanga, Epi, Tanna, Malo, Futuna, Tangoa, Malekula, Paama. The same author has given short grammars of various dialects in his "South Sea Studies," and studies on the languages of Efate, Eromango, and Santo in his "Three New Hebrides Languages." The result of that work shows that there are in Efate dialects a fair proportion of Polynesian words, some even in their original form.

There is also a dictionary of Mota in the Banks group, also by English missionaries, giving a good proportion of Polynesian words though not so much as in Efate.

With such materials we can already try to group the languages and dialects in the following order, with no precise boundaries, and start from those more akin to the Polynesians.

I.—Dialects of Mele and Fila (Efate); II., dialects of Futuna and Niua; III., dialects of Lo (Torres) and others to be found.

IV.—Language of Aoba, Maiwo, North Araga.

V.—Language of Shepherd, Mai, etc.

VI.—Language of Efate, with some islets to the north, such as Pele, Mau, treated in Macdonald's work.

VII.—Language of Malo, Aore, Tutuba, Tangoa.

VIII.—Language and dialects in small Banks islands, Mota, etc.

IX.—Language of La-Manu, Paama and others.

X.—Language of the South of Santo.

XI.—Dialects of islets around Malekula: Vao, Vala, Rano, Uripì, Sakau, Ure.

XII.—Language of Tanna.

XIII.—Language of Epi.

XIV.—Language of Vanua Lava and Gaua.

XV.—Languages of North Santo.

XVI.—Language of Ambrym and South Araga.

XVII.—Language of Eramanga.

XVIII.—Language of Annatom.

XIX.—Melanesian dialects of Torres.

XX.—Languages of Malekula.

We do not know how M. Bourge came to fix the number of idioms in New Hebrides at twenty, but by our examination we come to about the same number. But if we consider the fact that such large islands as Malekula and Santo may have several idioms, and that there are some other dialects in small scattered islets, the number

must still be increased. The exact number will be known only when all have been studied. It must be understood that even this classification is provisional and hypothetic for the most part, and is meant only to help the investigator.

Some of the groups are better known (such as Efate group, Aoba-Maiwo-North-Araga group, Ambrym and South-Araga group), but the others are of undescribed extent. On the other hand some of those groups have such affinities as may be well put together in one and the total number lessened. The number of dialects is much greater, and there are quite as many as there are different tribes, that is, hundreds of them. In short, there are only two or three languages present: Polynesian, Melanesian and, may be, the old Andamanian language, almost unknown and very difficult to be found, mixed as it is with Melanesian so difficult itself to define.

A TYPE OF MAORI CARVED WOODEN BOWL.

BY H. D. SKINNER.

ONE of the commonest of Maori utensils in pre-European times was the *kumete*, or wooden bowl. Examples have been found in caves and swamps in all parts of New Zealand; their absence in the Chatham Islands is perhaps due to the absence there of suitable wood from which they might be made. Bowls decorated with carving have a much more limited distribution, ancient examples being absent, so far as I am aware, from districts south of the line Patea-Hawke's Bay. This is probably to be attributed to the decline in culture correlated with harder climatic conditions as we move south. The decoration varies from a simple band of beading or of looped coils round the outer edge, to elaborate designs such as pairs of human supporters with outstretched arms almost encircling the bowl.

Perhaps the most homogeneous group is that which represents a four-legged animal of indeterminable species. The animal can hardly be other than the dog, which the Maoris brought with them to New Zealand, or the pig, which was traditionally remembered. This latter identification is favoured by comparative Solomon Island material. There is in the University Museum of Archaeology and Ethnology, Cambridge, a *kumete* of this type, which is probably the finest of its kind, and is certainly one of the finest pieces of Maori workmanship in existence. Its history is unknown. It was purchased in London and presented to the museum by Sir Julius Werner, Bart. Figure 1, A, shows the general proportions of the bowl, which is 20·8 inches wide and 39·9 inches long. The upper surface of the tail is converted, by means of a deep groove, into a spout or lip by means of which the liquid contents of the bowl might be poured out. Figure 1, B, shows the bowl lying on its back, and exhibits the beautiful designs decorating the body. In the left pectoral region there is a piece of poorly executed modern work in striking contrast with the sureness and beauty of the rest. For these two photographs I have to thank Dr. A. C. Hadden, F.R.S., and Mr. W. Bird.

Figure 2 represents a bowl of similar type, but smaller, in the collection of the Bankfield Museum, Halifax, Yorkshire. As in the previous example, three toes are shown on each foot. A small piece has been broken out of the upper lip. Teeth are homodont and



FIGURE 1, A.



FIGURE 1, B.



FIGURE 2.



FIGURE 3.



FIGURE 4.

numerous. The tail is not grooved. The decorative designs are excellently executed with steel tools. For this photograph I have to thank Mr. H. Ling Roth, Hon. Curator of the Bankfield Museum.

Figure 3 represents a *kumete*, 22½ inches in length, in the collection of the Peabody Museum of Harvard University. This interesting specimen, though old, gives proof of European influence in two respects: first, in the timid treatment and poor execution of the decorative designs, and secondly in the influence of realism on the conception of the head. The carver had abandoned the conventional conception exemplified in Figures 1 and 2, and he attempted to render realistically the head of a dog. In the details of lips and ears, however, he retained the conventional treatment. A similar, but still more realistic rendering of a dog's head, may be seen on a bowl in the Canterbury Museum collection. In Figure 3 the tail is absent, and the limbs are damaged. For this photograph I have to thank Mr. H. Willoughby, Curator of the Peabody Museum of Harvard University.

Mr. Harry G. Beasley has been good enough to send me a drawing of a *kumete* of similar type to these, which was sold in London some years ago. Its purchaser, a dealer, who paid £25 for it, subsequently sold it to the museum at Dresden, where it now is. An extremely interesting *kumete*, also belonging to this class, is in Mr. Beasley's collection, and has been figured and described by its owner in "Man" (1919, p. 36). This specimen is undoubtedly a hybrid between a bowl and a feather-box. In decoration it is a feather-box, having the two usual female figures, with decorative designs filling the space between, and no suggestion whatever of the animal legs present in the specimens figured in this paper. There is, however, a sturdy tail, which occupies the space that should have been reserved for the head of one of the female figures. The head of the other female figure has been greatly influenced by the conventional conception of an animal head exemplified in Figures 1 and 2. Mr. Beasley was not able to supply me with photographs of this exceptionally interesting specimen, but it may be studied in the illustrations to his note already mentioned.

Unfortunately the locality of none of these specimens has been preserved. Their strong family likeness, however, points to a common origin, and I suggest the Arawa district, from Maketu on the coast, to Roturoa, as the probable locality.

Their use is recorded by Meade,* who saw one in use at Maketu, "handsomely carved out of a single block of wood. . . . The only

* "A Ride Through the Disturbed Districts of New Zealand." London, 1871, p. 19.

means of boiling food was by continually dropping red-hot stones into wooden bowls of water."

Though having such a limited distribution in New Zealand, four-legged bowls occur widely distributed in the South Seas. Examples have been recorded in both Polynesia and Melanesia. The form most closely related to the *kumete* already figured occurs in the Solomon Islands, and is exemplified by Figure 4. This example is from the northern coast of San Cristoval, and was collected and presented to the Otago University Museum by the Rev. C. E. Fox, Litt. D. In the same museum is a very similar figure of a pig cut in wood, but not in the form of a bowl, from the Massim region, off south-east New Guinea. I have not been able to ascertain whether the form is found in Indonesia.

For the photographs illustrating this paper I have to thank the gentlemen already named, and for permission to figure them my thanks are due to the institutions in whose collections they are.

THE SPEECH OF NIUA FO'OU.

BY E. E. V. COLLOCOTT, M.A., B.D.

NIUA Fo'ou, sometimes marked Hope Island on European maps, lies midway between Suva and Apia, and about 200 miles N.N.W. of Vavau. It forms part of the Tongan Group, and so far as I have been able to learn there is no remembrance of any period when its people were not in close association with the main body of the Tongans to the south. Traditions, however, there may be, though I have not heard them. The scanty traditionary history which I heard during a recent short visit to the island related almost entirely to the family of the chief, Fotofili. The first Fotofilis—there were two of them, brothers—went to Niua Fo'ou from Tongatabu either six or seven generations ago, and the people they found there were probably ethnically and politically one with the Tongans, as are their descendants to-day.

The people of Niua Fo'ou have apparently been less affected by Fijian influence than have their kindred to the south, and in their isolation have preserved words and forms which seem to be older than those of common Tongan speech. The influence of the Bible, Church and School is fast obliterating these differences. The Niuan profess themselves ashamed to use their characteristic forms of speech before those who speak ordinary Tongan, and even in private intercourse amongst themselves are more and more neglecting their own dialect.

Although I think that in the main the speech of Niua Fo'ou exhibits forms once common to the whole Tongan area, but which have been modified in the southern parts of the group partly by Fijian influence, and partly by natural internal phonetic change, yet the possibility, perhaps the probability, of Niua Fo'ou having been affected by Samoa and Uvea must not be overlooked. Intercourse with Uvea seems to have been considerable, but on the other hand it might be well to include Uvea within the language area embracing Tonga and Niua Fo'ou.

The language of Niua Tobutabu (Keppel's Island), 110 miles east by south of Niua Fo'ou, and 130 miles north of Vavau, whose people are probably less affected by Melanesian influence than the more southerly Tongans, presents practically no variations from ordinary Tongan. There are said to be a few words in use which are not found in the southern parts of the group, but there is nothing corresponding

to the phonetic peculiarities of Niua Fo'ou. On the voyage to Niua Fo'ou we had as fellow-passenger a native of that island, who propounded a little piece of popular etymology. He knew that the island is sometimes called Hope Island. The landing is notoriously difficult. The island is volcanic, and the coast everywhere steep and rocky. It is impossible to bring any but small rowing boats alongside the shore, and a landing is effected by watching one's opportunity as the boat rises on the crest of a wave and jumping on to a little rock platform. The Tongan word for jump is *hopo*, and the etymologist explained the name Hope Island by saying that early navigators attempting to land were exhorted by the natives to *hopo*, which word the foreigners miscalled Hope, and hence the name. That, however, by the way.

Of the more interesting differences between the speech of Niua Fo'ou and current Tongan the following may be noticed:—

PRONOUNS. In the 2nd personal pronoun dual and plural, Tongan, unlike most Polynesian tongues, has lost the forms built on the singular *ko*, and agrees with many Melanesian languages in exhibiting forms whose root is *mo* or *mu*. Niua Fo'ou has what are possibly true old Tongan forms, *kolua*, you two, and *kotou* (doubtless at one time *kotolu*), you (three or more). When considering the likelihood of Tongan having once possessed these pronouns, however, sight must not be lost of the fact that many Melanesian languages show the same variation as Tongan from *ko* or *go* roots in the singular to *mo* or *mu* roots in the dual and plural.

In the remaining pronominal forms the differences between current Tongan and Niuan are not radical, though Niua Fo'ou seems not to prefix *ki* to the root in certain forms as Tongan does; Niua Fo'ou, *ki-amaua*, Tongan, *ki-a-te ki-maua*, to us two (exclusive). This example illustrates also another difference, the suffixing of *te* to the preposition in certain positions in Tongan and the omission of this suffix in Niua Fo'ou. (Is *te* to be considered a suffix to the preposition, a prefix to the following word, or neither?)

THE ARTICLE. The common Polynesian article *te*, which has survived in Tongan only in composition, and in the proverb, *Kuhu te elo, pato te emo*, signifying one who makes a wry face at his food, but nevertheless licks the platter very clean, is in full vigour in Niua Fo'ou. In Tongan the case-word *ko*, used before pronouns, nouns and noun clauses which are neither the subject nor object of verbs nor governed by prepositions, together with the article *e* (or *he*) gives rise to *koe*. In Niua Fo'ou, instead of *koe*, is found *ko te*. In Tongan *ko-e* with the pronoun *ha* form *ko-e-ha*, what? The corresponding word in Niua Fo'ou is *ko-te-a*?

In coalescences of the article with possessive pronouns Niua Fo'ou naturally shows forms beginning with *t-*, whereas the corresponding Tongan words commence with *h-*.

TENSE PARTICLES. There are minor differences of form, but the only striking variation between Tongan and Niua Fo'ouan which came to my notice was what seemed to be the use of *e* in Niua Fo'ou as a sign of the present tense. This is found in Samoan, but not in Tongan.

PHONOLOGY. Several phonetic changes which have occurred in Tongan have not taken place in Niua Fo'ou.

In Tongan *ai* unaccented tends to pass into *ei*. A short time ago I was sitting with some Tongans amongst whom was a girl named *Vai-ogo*. She was called indifferently *Vai-ogo* or *Vei-ogo*. The names of the islands *Nomuka-iki* (Little Nomuka) and *Eua-iki* (Little Eua) have become *Nomukeiki* (this is not quite correct as there is an indistinct vowel between *k* and *e* where the final *a* of *Nomuka* once was), and *Eueiki*.

Very interesting is the Tongan word *'eiki*, chief, which has obviously descended from the form *'aliki* (cf. Samoan *ali'i*, Maori *ariki*, etc.). The *l* was first lost from *'aliki* (numerous cases of elision of *l* in Tongan can be seen by comparing Tongan with Samoan, to go no further afield), and then *'aiki* passed by an ordinary phonetic change into *'eiki*. In Niua Fo'ou, however, the word *aliki* is in actual use.

Other words illustrating this difference between Tongan and Niua Fo'ouan are T. *beito*, N.F. *baito*, kitchen, cook-house; T. *-eitu* (only in composition), N.F. *aitu*, god, spirit; T. *tefito*, N.F. *tafito*, root, show unaccented *a* passing into *e* in Tongan when the following vowel is *i* although a consonant intervenes.

In Tongan *a* unaccented becomes *o* when the next vowel is *u*, though a consonant may intervene. (I first saw this rule formulated by A. M. Hocart, "Man," Vol. XV., p. 149 note). This change is still going on: *tanu*, bury, has a passive *tanu-mia*, which is frequently pronounced *tonu-mia*. Niua Fo'ou retains *a* in this position. Tongan, *hou-'eiki*, Niua Fo'ou, *hau-aliki*, chiefs.

otu fonua

atu fenua, chain of islands.

H; in Tongan there are two series of *h*, one represented by Samoan *s*, and the other unrepresented in Samoan or other Polynesian dialects by any sound. Niua Fo'ou agrees with Tonga in the occurrences of *h* which correspond to Samoan *s*, but agrees with Samoan in the cases where the consonant has been lost altogether. These variations of course do not support the supposition that Niua Fo'ou has preserved old Tongan forms.

Tongan	<i>hala</i>	Niua Fo'ou	<i>hala</i>	Samoa	<i>sala</i>	error
	<i>ha'u</i>		<i>hau</i>		<i>sau</i>	come
	* <i>hala</i>		<i>ala</i>		<i>ala</i>	road
	<i>hake</i>		<i>ake</i>		<i>a'e</i>	up
	<i>hifo</i>		<i>ifo</i>		<i>ifo</i>	down
	<i>tahi</i>		<i>tai</i>		<i>tai</i>	sea
	<i>ha?</i>		<i>a?</i>		<i>a?</i>	what?

L; the elision of *l* in Tongan in certain instances has already been mentioned. There are cases where *l* lost in ordinary usages of words has been retained in composition. Examples of Niua Foouan words make one suspect that before the modern influence of Tongan on Niua Fo'ouan *l* was retained by the latter speech in many positions where it had already been lost by Tongan; cf. Tongan, *tamaiki*, N.F. *tamaliki*, children.

GLOTTAL STOP. The stop, which is so pronounced a feature of Tongan is less marked in Niua Fo'ou; and there is also a greater tendency in the latter island for a double vowel to pass into a long vowel.

ACCENTUATION. The general effect of the speech of Niua Fo'ou on the ear is different from that of Tongan. The Niua Fo'ouans raise the voice on final words and syllables, giving the language a cadence not unlike that of Samoan. Messrs. Tregear and Smith note the same peculiarity in the speech of Niue (Savage Island), "In speaking, the emphasis should fall upon the last word in the sentence, and the voice be raised at the same time." (Edward Tregear and S. Percy Smith, "A Vocabulary and Grammar of the Niue Dialect of the Polynesian Language, Wellington, 1907.)

Connected with the accentuation of final syllables in Niua Fo'ou, whereas the accent in Tongan normally falls on the penultimate, is the fuller form in Niua Fo'ou of *nei*, this, which in Tongan has become an enclitic *ni*. Tongan, *ko e falé ni* (*ni* enclitic), N.F. *ko te fale néi*, this house. Compare also Tongan *fe*, with N.F. *fea*, where? Tongan, *ko ho'o alu ki fe?* N.F. *ko tau alu ki fea?* Where are you going to? (Lit. Your going to where?)

I regret that I omitted to make inquiries in Niua Fo'ou about the syllable *si* (Tongan), which has passed into *si* in quite recent times from *tchi*, and corresponds to Samoan *ti*. On returning from Niua Fo'ou I was asked in Vavau by Mr. McGregor what the usage was in the northern island, and only then remembered that I had overlooked this important point. In a story that was given me the word *osi* was

* I am indebted to Mr. Sidney H. Ray for explanation of this Tongan *H* by comparison with Indonesian. Tregear's Maori Comparative Dictionary also adduces Indonesian cognates.

pronounced as in Tongan, but this may be due to late Tongan influence, and cannot be accepted as proof that *ti* or *tchi* did not survive longer in Niua Fo'ou than in Tonga. (On the general passage of *ti* into *tchi* in Tongan, Mr. A. R. Brown suggested in conversation that the change arose through palatalisation of the syllable in Tongan, which seems to be indubitably the correct explanation.)

There are also slight variations in vocabulary between Tongan and Niua Fo'ou, but the number of words differing from current Tongan which I was able to collect during a short stay on the island was very small. The dialectal peculiarities of Niua Fo'ou are fast disappearing before the political and cultural authority of Tonga, but the interest of these remains lies in the fact that in so many instances they present forms which *prima facie* one would expect to have been used at one time over the whole Tongan-speaking area.

TE HEKE-O-NGA-TOKO-TORU. (THE MIGRATION OF THE THREE.)

BY G. GRAHAM.

THE following is an account concerning the Ngati-Tai, as given me by Anaru Makiwhara, who has already given me several interesting narratives in respect of his people.

This narrative is illustrative of usages of ancient times, and will perhaps more particularly interest the people acquainted with the districts concerned. The future Maori historian can weave the story into his chronicles in the correct chronological order. These events herein related occurred some 250 years ago.

It was a long and continued family warfare that determined a section of Ngati-Tai to emigrate from their home at Torere-nui-a-Hotu,¹ in the East Cape district. This warfare began over a *maara* (cultivation), and there were many deaths and reprisals in revenge as the result thereof. In the days of Tamatea-toki-nui, that man being near to death—called his people to hear his *ohaki*² to his family. “O children go! depart hence to your relatives there at Hauraki. For here is incessant family strife and death—turmoil unending with your relatives here. Go and seek peace in that our other home. For here in this one, home is death—there in that second home is life assured.” Hence the proverb of old, “*Ka mate kainga tahi, ka ora kai nga rua.*” So his children agreed, and when Tama had departed his life and had been interred among his grand sires, his three daughters prepared to lead the family (*hapu*) to Hauraki. Hence the name of that *heke*, Te Heke-o-nga-toko-toru (the migration of the three). The names of these chieftainesses were: the eldest Raukohekohe, then Motu-i-Tawhiti, then Te Kawenga. Their followers were some 500 people. They came overland, via Tauranga, to Moehau. There at Te Kawau³ *pa*, they abided at the invitation of the Ngati-Maru people, who then conducted them to Papa-aroha, and here they were when came the party of Te Whata-tau from Waitemata.

Te Whata-tau was of the Wai-o-hua tribe of Tamaki, and also of Ngati-Tai of Maraetai, hence he was related to the three ladies of the *heke* and their *hapu*. He had come to bring his wife, Te Kawe-au, to see her people the Ngati-Maru; for she was expecting her first child, and custom demanded that for her safe delivery that certain ceremonials be performed at her tribal home.

Now Whata’ was very fond of his wife, and before coming hither to Hauraki he had collected large supplies of preserved birds (*hua-*

manu), and other Maori delicacies for her; and also as a present for her people, as well as to maintain the credit of his name and rank as a chief among the Ngati-Maru, his wife's people.

When the canoe fleet of Te Whata-tau had arrived off the landing place there at Papa-aroha, the crews rested on their oars. The Ngati-Maru then came forth and welcomed them—dragging the canoes to the landing. That was the custom in ancient times in receiving visitors by sea. The new comers must await until their hosts came and so received them. And this is the song of welcome sung by the welcomers:—

Toia mai te waka!	Drag hither the canoe
Ki te urunga te waka:	Unto the resting place the canoe
Ki te takotoranga—	Unto the reposing place
E takoto ai te waka:	Where may repose the canoe
E, toia mai!	Oh, drag it hitherward!

Such indeed are the words still used in such songs of welcome by the welcomers, who go forth beyond the precincts of the village and conduct the visitors to the village courtyard. Perhaps, indeed, our children have now forgotten the origin of these words.

So Te Wata-tau and his party landed, and he first proceeded to the village *tuahu* to perform the ceremony of *urururwhenua*, leaving his wife aboard his canoe and his slaves to take care of them. This ceremony was also an act of *whaka-noa* (a purification) to safeguard his wife against mishap in her pending confinement.

This is part of that ceremonial. Taking a sprig of Karamu in one hand and a pebble (*whatu*) wrapped round with a lock of his wife's hair, he pronounced the following *karakia*:—

Tahi ki uta, tahi ki tai	One on land, one on sea
E waiho 'to mana	Leave thy power
E waiho to kaha	Leave thy strength
Ka puta tenei tama	Forth will come this son
Ka noa tenei tama	Purified will come this son
Ma tai ki Hawaiki	By sea of Hawaiki
Ma tai ki Whiti	By sea of Whiti
E kawe atu—	Carried away—
E taiki E!	Caught in meshes E!

He then lay the articles held by him on the *tuahu*. (Here follows a long and detailed account of ceremonial and incantations, which I leave for some other occasion.)

Te Whata-tau then proceeded to the village and was welcomed by speech-making, and made speeches in reply thereto and greeted his three lady relatives of Ngati-tai and their people. When the speech-making was finished he sent his slave to the canoes to ask his wife to

give some of the *hua-manu*, in order that the Ngati-Tai chieftainesses might be honoured with a present thereof. When the slave came to get the *hua-manu*, Te Kawe-au refused to give any, she was jealous of the visiting women. Therefore the slave returned to Te Whata-tau and informed him of his wife's refusal. Indeed he was overcome with shame. So he asked his wife's people to go and get them; then only did Kawe-au give over her stores of *hua-manu*. But Te Whata-tau forgot not his humiliation, and decided to abandon Kawe-au with her people and return home with his Ngati-Tai relatives.

However, the three chieftainesses feasted and enjoyed the *hua-manu* provided by Te Whata-tau, and said one to another, "Here indeed is a man, a husband for us, we will feast in the plenty of his home."

In due course Te Whata-tau decided to return to his home, and made known his intention in a speech delivered in the village assembly, and that he would leave there his wife because of his humiliation at her hands. Hence the name of that place "*Kikowhakarere*" (flesh abandoned), also of the proverb of these parts, "*Me mahara ki te he o Kawe-au*" (Remember the error of Kawe-au) said to persons who decline important requests unreasonably.

So Te Whata-tau returned hither from Hauraki and settled down in his homes here at Maraetai and Tamaki. With him came Te Raukohekohe and Motu-i-Tawhiti and the Ngati-Tai migrants. Te Whata-tau married both these women, and from the elder we claim descent, viz. :—

Tamatea-Toki-nui
|
Raukohekohe = Te Whatatau
|
Rongomai-ahua
|
Te Atua-riripo
|
Te Rangi-tawhia
|
Whiu
|
Tara Te Irirangi
|
+ Ngeungeu = Thomas Maxwell
|
Anaru (the narrator) and others

1. So called, because she was the daughter of Hotu, commander of the "*Tainui*" canoe.

2. Ohaki—an injunction given to the tribe or family by a chief before his death.

3. Kawau *pa*, at Wai-kawau south of Port Charles (Moehau).

4. Ngeu-ngeu: her portrait appears in Angus' "*New Zealanders*," as also does that of her father. In his Journal (Vol. I., p. 292) he gives an interesting account of this lady.

I.	II.	III.	IV.	V.	VI.	VII.
44 Rakaihautu Te Rakihouia Awearaki Te Aweawe	44 Rakaihautu Te Uhi-tataraiakoa Te Manu-waero-rua Maraka-oneone	42 Rakaihautu Te Rakihouia Awearaki Te Aweawe Te Whatu Te Whatu-hunahuna Te Whatu-karokaro Te Whatu-ariki Te Whatu-karokota	42 Rakaihautu Te Uhi-tataraiakoa Te Manu-waero-rua Maraka-oneone Hine-rauti Toi Rauru Te Puhirere Te Puhimanawanawa Te Rakau-manani Te Rakau-manana Te Rakau-hape	43 Rakaihautu Te Uhi-tataraiakoa Te Manu-waero-rua Maraka-oneone Hine-rauti Toi Rauru Te Puhirere Te Puhikarokaro Te Kahea Te Upoko-tipukiaeteparetao Te Kiore-whaka-poka	40 Rakaihautu Te Rakihouia Awearaki Te Aweawe Te Whatu Te Whatuhunahuna Te Whatukarokaro Te Whatu-ariki Te Whatu-karokota Pohaitaka	34 Rakaihautu Te Uhi-tataraiakoa Te Manuwaerorua Hine rauti (m. Whiro)
40 Te Whatu Te Whatu-hunahuna Te Whatu-karokaro Te Whatu-ariki Te Whatu-karokota	40 Hine-rauti Toi Rauru Te Rakau-manini Te Rakau-manana Te Rakau-hape Te Rakau-matuku Paea Riua Waitaha-nui	40 Awearaki Te Aweawe Te Whatu Te Whatu-hunahuna Te Whatu-karokaro Te Whatu-ariki Te Whatu-korokata Tane Auroa Tititea Turu	35 Te Puhirere Te Puhimanawanawa Te Rakau-manani Te Rakau-manana Te Rakau-hape	35 Te Puhimanawanawa Te Rakau-manani Te Rakau-manana Te Rakau-hape	35 Te Whatuhunahuna Te Whatukarokaro Te Whatu-ariki Te Whatu-karokota Pohaitaka	30 Toi Apa Rauru Kaue Toko-o-te-rangi
35 Tane Auroa Tititea Te Waitakaia Koau-taia Tokiporutu	35 Te Rakau-hape Te Rakau-matuku Paea Riua Waitaha-nui	35 Te Whatu-ariki Te Whatu-korokata Tane Auroa Tititea Turu	30 Te Rakan-whaka-matuku Paea Riua Waitaha-nui Waitaha-raki	30 Te Matuku-whare-koti Te Rau-aruhe-taratara Te Pohatu-paremoremo Te Hinaki-taka Te Kurupatukaikakahu	30 Kuha-makaua Hine-makewa Te Whirika Kahukura Tu-wairua	25 Te Rangi-taumumuhu Te Rangi-tau-wananga Hekana Poupa Maroro
30 Te Hautumua Turaki-potiki Aupawha Huripopoiarua Peketaki-tahi	30 Waitaha-araki Hawea-i-te-raki Te-wai-reika Tahatiti Rokomai	30 Orau Ari Takaha Te Wai-reika Tokopa	25 Hawea-i-te-raki Tapu Te Waireika I. Te Whatu-ariki Te Whatu-karo-kota	25 Te Kaka-kaiamio Te Rohutupapa Te Kakikoe Te Kakihaua Taupo-nui	25 Takiripuke Toka-hapuku Te Kahika Kura-marakaraka Whiwhi-a-kura-takimeha	20 Tika-tau-rangi Awa Awanui Rakei-tapunui Tama-ki-te-raa
25 Waikorire Ruatea Parakarehu Oroko-te-whatu Te Rahere	25 Rakiroa Te Whatu-teki Te Wtere Hotumamoe Auaituheke	25 Koroiko Te Papapuni Tatawhe Toromikimiki Tahauri	20 Te Waireika II. Puna-ariki Pouteuea Moko-taha Ru	20 Taupo-roa Taupo-pihako Te Harua-nui-a-Taupo Matapane Mahitikoura	20 Titaha Te Pitoka Toka-karoro Te Kura-whaina Tu-te-manaha	15 Puhimoeana-ariki Te Hau Rahiri (The Nga-Puhi ancestor) Taura Tupoto
20 Tuawhiti Upoko-hapa Te Kura-whaiana Pokeka-wera Turihuka	20 Matairaki Houmea Tuhikutira Hikaororoa Tumaikuku	20 Tamaipi Rokowhata Kawarau Parapara Waimeha	15 Whaka-taka-a-kura Tapara Hekeia Arowhenua Te Anau	15 Taanareia Te Maramahuakea Marukore Huirapa Raki-mata-kore	15 Haere Rakanuku Maika Tu-te-kawa Te Atawhina	10 Miruiti Rapehuamutu Te Aho Pui Te Ahiahi
15 Te Paetara Taku Te Wai-Mataau Upoko-ruru Te Whatu-kaaii	15 Rokokote Manawa-takitu Tuhaitara Huirapa Rakimatakore	15 Te Karetu Tamaipi Waiwhero Kahuwera Taraia	10 Ouruwera Aparima Kiritekatoka Te Maiwerohia Te Ratahi	10 Tehutai Te Tawhana Te Ariki Wahakai Whakaririhau	10 Matak Kopiri Taka-o-te-raki Te Kuru-takiao Taorua	5 Tamahaa Mohi Tawhai (of Hokianga) Hone Tawhai, M.H.R. (of Hokianga)
10 Punahikoia Hikitia-te-raki Taka-o-te-raki Tatua Tu-awhe	10 Tehutai Te Tawhana Te Ariki Wahakai Whakaririhau	10 Te Kura-moeanu Kiritekatoka Te Maiwerohia Maia Te Ratahi	5 Kahukaka Kokiro Te Maiharoa Tare Kiwa	5 Purueka Terehe Te Maiharoa Tare Te Whakaririka	5 Kahungaka Kokiro Te Maiharoa Tare Te Whakaririka	↓ This is a North Island list. Hone
5 Pona-tukituki Terehe Te Maiharoa Tare (born 1849) Kiwa	5 Puruweka Terehe Te Maiharoa Tare (51 years old in 1900) Kiwa	5 Kahukaka Kokiro Te Maiharoa Tare Kiwa	↓ This line branches off from No. II. at Hawea-i-te-raki (No. 29), and some well-known places are named after some of these Kati-Mamoe people, such as Hekeia, Arowhenua, Te Anau, Ouruwera and Aparima.	↓ This line branches off from No. IV. at Te Puhirere (No. 35), and then comes down through Toi's people and Kati-Mamoe until latter's inter-marriage with Kai-Tahu.	↓ This line branches off from No. I. at Te Whatu-karokota (No. 36). It begins through Te Rakihouia, but some ancestor must have gone to the North Island, as 12 generations back is Tu-te-manaha who was the first Kai-Tahu chief to settle in the South Island.	

↓
The above line comes down through the son Te Rakihouia who came to New Zealand with Rakaihautu. All southerners agree that it is a correct South Island *whakapapa*.

↓
This line comes down through the daughter of Rakaihautu who stayed behind at Hawaiki. Toi came to New Zealand. No. 22 is Hotumamoe who gave his name to the Kati-Mamoe tribe.

↓
This list should probably have about 40 names as 3 brothers are included. It is chiefly interesting because almost every name on it is perpetuated in southern place-names, as Turu (Diamond Lake), Orau (Cardrona River), Te Papapuni (Nevis River), Waimeha, Kawarau, and so on. It branches off from No. I. at Tititea (see No. 34).

↓
This line branches off from No. II. at Hawea-i-te-raki (No. 29), and some well-known places are named after some of these Kati-Mamoe people, such as Hekeia, Arowhenua, Te Anau, Ouruwera and Aparima.

↓
This line branches off from No. IV. at Te Puhirere (No. 35), and then comes down through Toi's people and Kati-Mamoe until latter's inter-marriage with Kai-Tahu.

↓
This line branches off from No. I. at Te Whatu-karokota (No. 36). It begins through Te Rakihouia, but some ancestor must have gone to the North Island, as 12 generations back is Tu-te-manaha who was the first Kai-Tahu chief to settle in the South Island.

NOTE.—The average for the first six lines is 42.5 generations, and including the whole seven it is 41. The well-known North Island (New Zealand) ancestor Toi appears in these genealogies, but the names preceding his are unknown in North Island lines of descent, save that of Te Manu-waero-rua (No. 42, Table II).

TRADITIONS AND LEGENDS

COLLECTED FROM THE NATIVES OF MURIHIKU.

(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

(Continued from Vol. XXXI., page 134.)

PART XIV.

IN regard to the present contribution to this series of articles some explanation is necessary.

The late Mr. S. Percy Smith used occasionally to write to the collector requesting him to ascertain what the Murihiku Maoris had to say on various topics he (Mr. Smith) was gathering information about. One such enquiry was as to the whereabouts of the "*tino* of Murihiku," another was as to the knowledge of hypnotism among the South Island Maoris, and yet another concerned the ancient peoples who inhabited New Zealand.

After the lamented death of Mr. Smith, two of the groups of notes sent to him were referred back to the collector for revision with a view to publication. One is marked in Mr. Smith's handwriting:—"Some valuable genealogies from the South Island presented by Mr. H. Beattie of Gore, August 1918," and the other is headed "Notes regarding the Ancient Peoples of New Zealand collected from South Island sources by H. Beattie." These two fragmentary papers are now submitted together, and are presented herewith to form the fourteenth article of this series.

The genealogies all commence with Rakaihautu (the story of whose coming to New Zealand was told in No. VIII. of this series—Vol. XXVII., p. 137), and a few explanatory notes are attached at the end of each of them. Tare te Maiharoa had grandchildren, but the line stops at his children to work out to the year 1900 A.D. Allowing twenty-five years to a generation Rakaihautu would be born approximately about 850 A.D.

The remainder of the information in this article was given to the collector by Mr. J. C. Tikao, probably the most reliable authority now living in the South Island.

In regard to South Island tribes, the Kai-Tahu and Kati-Mamoe came from different parts of Hawaiki, but as the latter left that land before the former (Mr. Tikao's tribe), he knew but little about them. The Kai-Tahu history, however, is well known, as it is intermixed

with that of Ngati-Porou and Ngati-Kahungunu, *vide* the story of Paikea and other instances. The Kati-Mamoe were true Polynesians, and were like the Kai-Tahu in appearance and language. Certain of the early South Island tribes, however, spoke a different language from Maori. The Hawea people had dark skins and curly hair¹; the Rapuwai were copper-coloured with a profusion of reddish hair,² and he compared them to the Fijians he had seen at an exhibition in Christchurch, New Zealand, and suggested that perhaps they had come from Fiji. The Waitaha came from the West, and were not so dark as the Hawea, and had long straight hair: In a latter conversation with Tikao, he stated that the Hawea were very dark-skinned, had thick curly hair, thick lips, and flashing white teeth. From the traditional description handed down by his tribe, he thought they were in appearance much like the Zulus of South Africa. They did not come from Hawaiki, the fatherland of the Maori.

The races who had inhabited the South Island, taken in their order of occupation, were:—(1) Hawea, (2) Rapuwai, (3) Waitaha, (4) Kati-Mamoe, (5) Kai-Tahu, (6) The Pakeha. He was not quite sure if Waitaha or Rapuwai was second in order, the old people differed as to this. The Rapuwai were a clumsy, awkward people, and like the Hawea, were of an inferior type, but the Waitaha were much superior to either, they were Maori.

The inter-mixture of the various early occupants of Southern New Zealand, was responsible for four types of Maori existing when the Europeans came, viz., (1) *Kiri pango* = dark skin and straight hair. (2) *Uru mawhatu* = dark skin and curly hair. (3) *Kiritea* = brown or coppery skin and dark hair (if hair was gingery, such a person was an *urukehu*). (4) *Korakorako* = with light skin, light

1. Apparently the Hawea folk showed a strong Melanesian strain, the curly hair was probably frizzy, not curly, and the dark skin colour would mean a darker colour than that of natives of Eastern Polynesia. The statements made concerning their thick lips, and the fact that they did not come from the same region as the Maori are also of much interest, and remind us of North Island accounts of the original inhabitants of that part. Presumably these were one of the peoples who spoke a different language, but native assertions of this nature have to be viewed with caution; a closely allied dialect is often described as a *reo ke* (a strange or different language). There is, however, a somewhat pronounced strain of Melanesian blood in the Maori of New Zealand, and hence these traditions of dark skinned settlers are of much interest.

2. It is very doubtful if any people universally red haired ever lived in these isles. It may be a reference to the lime bleached hair of northern isles. The remarks concerning the Rapuwai are peculiar, and it is quite possible that the Hawea and Rapuwai folk came from the Western Pacific, for example the region of the New Hebrides. North Island tradition states that the dark skinned, frizzy hair original settlers here came from the west. See Vol. XXIV., p. 98, of this Journal for information dealing with the Rapuwai people.

eyes, and whitey hair—an albino.³ Such were roughly the four types of Maori which had been brought about by the intermarriage of the different races, or tribes, who long ago occupied these lands.

As stated earlier, the Hawea were the first people to occupy New Zealand. The Rapuwai (or Rapuai) before leaving Hawaiki took part in a great battle called Pohatuparimurimu. Later they came to New Zealand. The name was derived from an incident in a naval fight in far away Hawaiki, when many of their canoes were overturned, and they floundered about in the water. The Maeroero⁴ were of the Rap'uai race (a branch of) and were noted as flute players, and it was said they could spear fish with their finger nails. Tura's second wife was of this race. They had no fires, and ate their food raw, and frequented the forests. Their warfare was usually canoe fighting, and it was owing to this fact that they were named Rapu'ai.

The Kahui-Tipua came from Hawaiki in very early times, but Tikao knew little about them. They were a tall people, and not unlike the Maeroero. Their language was understood by the Maoris.

The Kati-Mamoe are a very old race from Hawaiki, much before the time of Hotumamoe. The Kahui-Rongo⁵ and Kahui-Matua people grew the *kumara* in Hawaiki, the former bringing the tuber to New Zealand, the latter remaining in Hawaiki, and it was from the Kahui-Rongo that the Maori obtained the *kumara*.

Such is a Kai-Tahu view of the early inhabitants of the South Island of New Zealand—the Waitaha and Kati-Mamoe view has been given in a prior number of these articles in this Journal. Briefly put it is that the first canoe to the South Island contained giants, but that the first Maoris came with Rakaihautu in the Urnao canoe forty-two generations since, and that the Rapuwai subsequently came down from the North Island, as did the Kai-Tara and Kati-Kina people, and about the time of the great migration (from the Central Pacific) twenty-two generations ago, the Kati-Mamoe followed, a branch of that tribe being known as the Hawea (?). The Kai-Tahu came down from the North Island twelve generations later.

Further information given by Mr. Tikao was as follows:—Rakaihaitu's wife was of a different race from her husband. *Mu* and

3. Albinos were of course known here, but could scarcely have been a common type. It is an abnormal condition, i.e., true albinism.

4. The Maeroero must have been a mythical folk "who lived in trees and knew not the use of fire," or represent a confused remembrance of monkeys. The natives of Borneo credit the Orang-utang with carrying off women, as the Maori does in the case of these weird forest dwelling folk.

5. The Kahui-Rongo folk being connected with the *kumara*, or sweet potato, suggests that they may have been so named on account of that connection, inasmuch as Rongo, the tutelary being of cultivation, was so closely identified with that tuber.

Weka were not ancient South Island names for the white people (?), but were, he understood, celestial beings, who had something to do with the diffusion of languages amongst the various races of mankind. He did not know where albinism (Maori) started, but probably in that Hawaiki where a race of people (or spirits) called *Patupaiarehe* lived. If one of this race cohabited with a Maori woman, the child would be of a fair complexion. If this had continued the Maori would have gradually become whiter, but albinos do not interbreed. The *Turehu* were another race of spirits, and so were the *Maeroero*. He had never heard the terms *Ponature* and *Haka turi* used, but *Tini-o-te-Pararaurekau* is (was ?) a race—the race of *Wahieroa*, father of *Rata*, away in the distant past of an early Hawaiki. He had never heard of the *Nukumaitore*. Two other ancient peoples in the South were the *Kui* and *Tutumaiao*,⁶ but he knew little about them. They were merged into the *Kati-Mamoe* at a latter date. The *Kati-Mamoe* were only a branch of the race called *Kahea*.

In Hawaiki a race called *Pounemu* became alarmed of the *Mata* and *Hoanga* people and fled. They were followed by the latter, and all three finally settled in the South of New Zealand, but were eventually turned to stone.⁷

In the North Island (New Zealand) the *Nga-Puhi* (Auckland Peninsula) were descended from a very ancient people. Their *whakapapa* (genealogies) begin from rocks and stones, and they cannot account for their own origin. It was said by certain of our old people that they were called *Nga-puhi* (the plumes) from the decorations on the prows of *Arawa*, *Aotea*, *Takitumu* and *Tainui* canoes, but our traditions say that they were a very ancient tribe who derived their name from three ancestors (probably women) named *Puhi-kaiariki*, *Puhi-manawanawa* and *Puhi-o-Rakaiaora* (see Nos. 4 and 5 of Genealogies attached). They came to New Zealand many generations before the *Arawa* and the other canoes of that great migration. Their whence was unknown, but the name *Nga-Puhi* was adopted in New Zealand.

[All these lately gathered traditions are unfortunately, very fragmentary, but some are of much interest. There is a disappointing lack of evidence as to North Island conditions in remote times,

6. In the North Island *Kui* and *Tutumaiao* were mythical folk.

7. The myth concerning greenstone, sandstone and *mata*, is a widely known one. It is a variation of the well-known North Island (New Zealand) myth of the coming of greenstone from Hawaiki, which introduces *Hine-tu-a-hoanga*, *Mata* and *Waiapu* (personified forms of stones, sandstone, flint and chert. *Pounemu* may be a local form, but *pounamu* is certainly correct, the Tahitian name.—E.B.

and of any statement as to the reason why these old time migrants or waifs did not settle here. We can scarcely imagine warmth-loving Polynesians or Melanesians settling in the South Island unless it was a case of necessity, owing to the North Island being already occupied. Moreover, the Polynesian agriculturist would not settle in the far south, and so abandon the cultivation of the *kumara* until he was forced to do so.—ELSDON BEST.]

A KAVA CEREMONY IN TONGA.

BY THE REV. M. A. RUGBY PRATT.

[The writings of W. H. R. Rivers and others have raised the *kava* complex to a position of theoretical importance in the study of Polynesian ethnology. The following very detailed account of the ceremonial preparation of *kava* in the Tongan Group is, therefore, of great interest. Such a ceremonial as is here recorded is now rare in those islands, and many members of modern *kava* parties scarcely know the right positions to take up, much less the details of the ceremonial.—EDITOR.]

THE ceremonial way of making *kava* is called *milobua*, a word that is also employed to describe one method of straining, or "clearing" the *kava*. The fact that on two occasions the full ceremony was carried through for my benefit was due to the circumstance that I was the guest of the Rev. J. B. Watkin, who, for fifty-six years has laboured as a missionary in the Friendly Islands, and won the fullest confidence and love of the Tongan people.

On the morning of Thursday, August 17th, 1922, accompanied by my host and the Native minister from Neiafu, the Rev. Paula Fonua, I set out from Neiafu, the capital of Vavau, for the village of Haalaulufi, some eight miles distant. Some two miles before reaching Haalaulufi we were met by a small cavalcade, and the horsemen escorted us to the village. Here we were received at the Mission House, and, having seated ourselves on the *lotoa*, or verandah, a dried *kava* root was laid at our feet, and a small offering of food was presented to us for some visitors who had followed us from Neiafu. This over, Mr. Watkin and I stepped into the Mission House and sat at a table laden with roast chicken, boiled chicken, curried chicken, fried chicken, roast sucking pig, and a profusion of fruit, vegetables and other good things. The only detail that I need mention is that we began the meal with a drink of hot coconut milk, that was served in cups made from folded banana leaf, a beverage that is heated in the *umu*, or oven of hot stones, and which, when poured into the green banana-leaf cup extracts from the cup some essential properties which produce a delightfully cool sensation in mouth and throat.

The meal over, we again repaired to the *lotoa* to be garlanded with exquisitely made floral *sisi*, to hear words of welcome, to hold a levee and to receive the customary gifts. There were two presentations. The first was a *koloa*, or presentation of goods, which included native mats, *tapa* cloth, coconut oil, necklaces made of *hano*, *lopa* and

sialemohemohe seeds, and also a few fans. The second was a *kaitunu* or food presentation. Included in this latter were six great green *kava* roots, nine roast pigs borne on *pola* or litters, scores of baskets of fruit and vegetables, bunches of the prized *taokave* or chiefly coconuts, many fowls, and a quantity of *ai* nuts, not unlike almonds, that were both in baskets and threaded on the stripped ribs of fronds of the coconut palm. The gifts in the second presentation were arranged in orderly rows on the *malae*. These were duly counted by representatives of the villages, who seated themselves behind the company and announced the number of each sort of gift. The food was then removed from the *malae*, or assembly ground, saving that five roast pigs were placed in order in front of the *lotoa*. Behind these pigs a party of natives seated themselves, with crossed legs, beneath the shade of an *ovava* tree, the sacred tree of Tonga. The chiefs and some distinguished folks were ranged at the feet of Mr. Watkin and myself on the *lotoa*, we two alone being accommodated with chairs.

In the centre of the group, on the *malae*, a woven mat was placed over a plaited coconut *pola*. On either side of the mat sat two men, called *hagai kava*, facing the *lotoa*. Beside each was a large, smooth volcanic stone, and in the right hand of each a smaller volcanic stone. These stones, valuable for their hardness, are brought from the island of Tofua. A green *kava* root was produced, the upper shoots, resembling bamboo sticks, were discarded, and the root itself was scraped and rubbed clean, and then passed to the *hagai kava*. Ordinarily the dried and not the green *kava* root is used for making the beverage. Next a native advanced bearing a *kumete kava* or *kava* bowl, set on four short legs. Before being put in position between the *hagai kava*, it was turned to the guests of honour, with the legs and bottom facing us. The *hagai kava* quickly pounded the root with the hard volcanic stones, the crushed pieces falling upon the mat. When the crushing was complete the broken fragments were put in the *kumete kava*, behind which a handsome woman, the *gaahi kava*, or *kava* maker, now seated herself. In more ancient days the practice was for the crushed root to be distributed amongst the young folks who possessed the whitest teeth, and who, when they had masticated the chips, discharged the contents of their mouths on to a plantain leaf, whence it was transferred to the *kava* bowl. This unhygienic method is now discarded.

The *gaahi kava* with graceful sweeps and curves of arms and hands and body, all movements of symbolic import, began to mix the root and to extract its essence, the while the two *hagai kava* simultaneously poured water slowly from two buckets into the bowl. When she had made the liquor of sufficient strength, a strainer, which was simply a bunch of fibre or *fau*, was brought and spread by the *gaahi kava* on top

of the "brew." In this strainer the *kava* maker, with graceful movements, carefully gathered the "chips" out of the liquor, winding the fibre around them and wringing from it the last drops of fluid, as she did so, gradually raising the strainer until it was stretched like a rope above her head. Holding it there for a few moments she suddenly, and quick as a flash, without so much as a glance backward, flung the mass into the lap of a man behind, and, exhausted by her strenuous exercises, brought her arms to rest, with hands outstretched and palms uppermost on the outer edge of the *kumete kava*. The man who received the bunch of strainings, at once shook them out on a mat in front of him and began dividing the *fau* into two parts.

At the same moment a party of men advanced and with ceremonial dignity bore away the five roast pigs that had been left between us and the *kava* makers. The division of the *fau* being completed one part was returned to the *gaahi kava*, who, with pretty movements gathered into it any dregs or fibrous particles that still remained in the liquor. When the fluid was "cleared" the strainer was exchanged for the rest of the *fau*. This was placed in a bunch on the front lip of the bowl, and then, announcing that the *kava* was ready, the woman brought her arms once again, with open, upturned palms, to rest on the outer lips of the bowl.

Three cup-bearers, called *fakatau kava*, now stepped forward, each holding an *eibu* or cup, fashioned from a coconut shell. The master of ceremonies, who was close to me on the *lotoa*, and who is called the *tufa kava*, gave orders to proceed. One of the cup-bearers advanced to the *gaahi kava* and she saturated the *fau* with the liquor and squeezed a cupful into the *eibu*. The bearer advanced some seven paces and stood still, facing the guests of honour. One of the party called the *ui kava*, or crier, "intoned" with a very prolonged note on the last syllable but one, the announcement "*Kava kua heka*," indicating in this way that the cup was filled. The *tufa kava* named the person to whom it was to be presented. This person at once intimated to the cup-bearer that he was the individual named, by clapping the hands together once and saying the word "*koau*," which is simply the first personal pronoun. The bearer, holding the *eibu* in both hands, advanced with stately step, and with ceremonious politeness presented the cup, holding it as low as he could, in token of respect. The person honoured took the *eibu* in both hands, and quaffed its contents, or if he preferred, merely sampled the *kava*, and then returned the cup.

Cup-bearer number two then had his *eibu* filled by the *gaahi kava* squeezing the saturated *fau*. He advanced, as had his predecessor, a few paces and stood still awaiting a command. The *ui kava* intoned his announcement that the *eibu* was filled, the *tufa kava* called a name, the hand-clapping and drinking followed, and so the ceremony proceeded until some forty persons had been honoured and the *kava* was

exhausted. The *gaahi kava* wiped the bowl clean with her bunch of *fau* and again brought her arms to rest on either side edge of the bowl. A member of the party now advanced, lifted the bowl, and holding its inner surface towards the guests of honour, slapped it on its under side and bore it from the scene. The whole *kava* ceremony thus described in detail, occupied less than forty minutes, and was followed by a dinner from the food that had ceremonially been presented to me.

After the dinner the whole company marched in procession to the beautiful Free Church building. Here some seven choirs, drawn from the five villages of Haalaufuli, Hologa, Houma, Taanea and Magia united in a *hiva*, or song service. Fourteen anthems were rendered, two by each choir. The singing was a revelation, and was without any instrumental accompaniment, and without the aid of the printed score, or any printed word. Most of the selections were by native composers, and these showed considerable merit. Two selections, however, were quite familiar. They were the "Hallelujah Chorus" from Handel's "Messiah," and "Glorious is Thy Name."

One of the chiefs present at these celebrations was a Native doctor, Mr. George Kubu, who is uncle of Queen Salote, and a brother of the late Queen Lavinia, of Tonga. Two days later I visited his village of Hologa, and he, having noted my interest in the *milolua*, or *kava* ceremony, had arranged for its repetition in my honour. At this second ceremony, which was preceded by the singing of an ode of welcome, that had been originally composed and sung to welcome to Hologa, the late King George 'Tubou II. several years ago, the whole party was seated under a *balebale nofoaga*, or shelter, that had been temporarily erected on the *malae*. The ceremony was the introduction to a feast, and it differed from the previous *milolua* in the fact that the *kava* maker was a man, and the cup-bearers were women. On numerous occasions I saw *kava* made with as little ceremony and as much haste as possible, and count myself favoured to have witnessed a ceremony that few are now privileged to see.

HE WAIATA WHAKA-TU POTAKA.

NA PA-HIRI.

(A CHANT TO START TOP.—GIVEN BY PA-HIRI.)

GEORGE GRAHAM.

I SECURED the following *waiata* and details from the Nguti-Tawhaki *hapu* of the Urewera country. As there is not much information on record in respect of this pastime, it is worth preserving from oblivion.

E koro mā! E tirohia mai ra!

Tena te ngoiro¹: te tere atu na. Hoi!

Maunutia ra: ki te puku-rawaru: ²

Ka tope ai: ki te toki e mau i raro:

I to kumu: ka waikahu. I! I! Hoi!

O Sirs: look hitherwards:

Behold the Ngoiro: gliding onwards: Hoi!

'Tis baited with: the *puku-rawaru*:

It will be cut in two: with the axe affixed below

Thy nether person: 'Twill then be complete—I! I! Hoi!

Several players, or a large company of players, stood in a rank (*rarangi*) and sang the song in unison, in the meantime affixing the lashing to their tops. On the final exclamation "Hoi!" the tops were started off, and whipped onwards to some winning point. A favourite pastime was to begin at the village *marae* (court-yard), or even outside the *pa*, and lash the tops onwards to the *tiki* or citadel of the *pa*—situate at the summit thereof. Both sexes took part in the game.

Tops were also used in certain ceremonial rites connected with divination and warfare—in respect of which Hamilton gives some detail in "Maori Art," p. 381.

1. Ngo-iro—an eel found in fresh water.

2. Puku-rawaru.—Entrails of the Rawaru (a large earth worm) used for eel-baiting.

THE LATE STEPHENSON PERCY SMITH.

[WE have pleasure in publishing the following appreciation of our late President, and Founder of the Society, from the Niue Island Council, with regard to the work done by Mr. Smith in establishing a system of Government on that Island.—EDITOR.]

NIUE ISLAND ADMINISTRATION,

Niue, 14th November, 1922.

The President,
Polynesian Society,
New Plymouth.

Dear Sir,

At the meeting of Niue Island Council held to-day I conveyed to the Council the news of the death of Mr. S. P. Smith, who was the first Commissioner of the island. Mr. Smith is remembered here with respect and with affection, and much of the work done by him has never been altered in any way. The Council, on behalf of the people of the island, desire me to convey to you and to the relatives of the late Mr. Smith their condolences on his decease. To this may I be permitted to add my own. I did not know him personally, but I corresponded with him when I first took over my duties here nearly five years ago.

I am,

Dear Sir,

Yours sincerely,

GUY N. MORRIS,

Resident Commissioner.

"THE HOME OF THE MAORI."

UNDER this heading there appears in the Literary Supplement of the "London Times" of October 26th, a review of the 4th Edition of the late Mr. S. Percy Smith's "Hawaiki: The Original Home of the Maori." Owing to the length of the review we do not propose to embody it in full in the Journal, but will quote the opening paragraph only, as follows:—

"The death of Mr. S. Percy Smith on April 19th removed the highest surviving authority on the origin, migrations, history, folklore and religious beliefs of the Maori. When he retired from the

Surveyor-Generalship of New Zealand in 1900, he had spent more than forty years in the service of the State, and the friendship which he had contracted with the Maoris during his early days in the field, and his interest in their life and language never flagged. The interest had occasionally been stimulated, but the friendship, though interrupted, never imperilled, by the fact that his researches, both as surveyor and scholar, had sometimes to be conducted under fire. Mr. Smith's release from heavy official cares in 1900 enabled him to concentrate upon the great work of his life. Owing to his initiative, the Polynesian Society had been formed in 1892, and he at once became the Editor of its *Journal*. That position he retained till his death, associating with it for the greater part of the time the presidency of the Society, and remaining till the last one of the *Journal's* largest contributors."

OBITUARY.

WE regret to have to chronicle the death of another of our original members, in the person of Mr. Frank Stephenson Smith, late of the Department of Lands and Survey, New Zealand, which occurred at Blenheim, on the 12th October, 1922, from acute pneumonia.

He was a younger brother of our late President, S. Percy Smith, and came to New Zealand, from England, with the other members of his family, in 1850. Like his late brother he had experienced all the hardships and dangers accompanying the life of the early New Zealand Surveyor. His most important work, which marks him as one of the leaders of his profession in this country, was the triangulation combined with a topographical survey of the Southern Alps, lying to the north of the Hurunui-Waimakariri watershed, and also of the country covered by the Kaikoura Mountains and its offshoots. This work demanded great determination, resource, and physical endurance. It was highly dangerous at certain seasons of the year, as witness the tragedy that nearly overwhelmed the whole party in the Upper Wairau and Clarence country, when two of the party died from exposure.

After a long and honourable service, he resigned his position as Commissioner of Crown Lands and Chief Surveyor of Marlborough in August, 1911, and has since then resided in Blenheim.



NOTES AND QUERIES.

[323] Ngati-Hotu people.

The Rev. H. J. Fletcher, "The Manse," Taupo, writes as follows:—Could you inform me through the pages of the Journal if any of the members could supply me with a genuine Whaka-papa of the Ngati-Hotu people. In Judge Wilson's "Ancient Maori Life and History," page 39, he writes as follows:—"Some of the descendants of the immigrants who came in Tainui penetrated as far as Taupo, Moawhango and the Upper Rangitikei, and settled there. They were called Ngati-Hotu after Hotunui the captain of Tainui." In a paper by W. E. Gudgeon, "Polynesian Journal," Volume II., page 208, he states:—"It has been held (I know not on what evidence) that this tribe is descended from one of the Hotus who came in the Tainui canoe, but this contention cannot be upheld for a moment . . ." It has been suggested to me that Ngati-Hotu was a branch of Maruiwi, and that they derive their name from Maruiwi a descendant of Toi. I would be grateful to any one who could give me the information I seek.

If any of our members can supply this information, we would ask them to communicate with Mr. Fletcher.—EDITOR.

[324] Nose-pin among the Maoris.

In connection with my review of "The Northern D'Entrecasteaux," published in last issue of this Journal, Mr. Best writes that "the 'sprit-sail yard' was widespread, but not, I think, a common usage. Cook's companions noted the pierced septum in the North Island (New Zealand), and a few old men of Tuhoe (New Zealand) so decorated themselves occasionally."

I had failed to note the mention of the nose-pin by Cook, but Mr. Best's citation of it shows that this culture element cannot be advanced, as our late President advanced it, to indicate a stronger Melanesian strain in the South Island than in the North. Judging from old photographs the custom of wearing a pair of feathers stuck horizontally outwards in the beard cannot have been uncommon; it may have been a substitute for the nose-pin.

H. D. SKINNER.

[325] Whiro.

The Legend of Whiro, as contributed by Mr. Elsdon Best to the Journal, published in the last number, is an interesting addition to previous records of this renowned Maori ancestor, traditions of whose wonderful doings are current all over Polynesia. Mr. Elsdon Best gives particulars of Whiro's connection with the West Coast of the North Island of New Zealand and inland, but Whiro is equally well known as a great ancestor on the East Coast. He is recorded as the progenitor of Porourangi from whom the great Ngatiporou tribe are sprung. The Oil Springs Block, inland of Poverty Bay, is Te pakake-o-Whirikoka

(Whirikoka's Whale) so named doubtless from Whiro's grandfather, mentioned in Mr. Elsdon Best's account. Then in the latter Te Mawhai is given as the home of Te Whiro, and his brother Hourangi. Te Mawhai is the name of the headland and settlement on the south side of Tokomaru Bay, and Tawhiti, the north headland of that fine haven on the East Coast, may have been so named from Whiro's canoe (mentioned by the late Mr. Percy Smith, in his notes on the above, as having brought Whiro to Taranaki from the South Seas) while the Waipiropiro given as Whiro's stream on the West Coast, in Mr. Elsdon Best's account, is probably only a reduplication of the Waipiro on the East Coast, and 'Tuparoa given as the name of Whiro's brother's settlement, is also the name of the big Maori Settlement between the East Cape and Waipiro Bay. So Whiro's connection with both coasts of the North Island appears to have been close. He is known in Polynesia as Hiro or Iro, a great ancestor who roamed the South Seas in ancient times, and an account of his doings given to me by Iseraela 'Tama, a chief of Aitutaki, when I was in charge of that island in the Cook Group, is as contributed by me to the "Polynesian Journal," and appears in Volume XII. of that publication.

J. T. LARGE.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A SPECIAL Meeting of the Council was held in the Library, on Wednesday, 6th September, 1922. Present: Messrs. R. H. Rockel (in the chair), P. J. H. White, C. Waterston and Captain Waller.

An apology was received from Mr. W. H. Skinner, absent through illness.

The question of securing a Royal Patent for the Society was again before the Council, and it was resolved that "The Council of the Society is desirous of seeing the matter of obtaining a Royal Patent brought to a finality."

Mr. H. D. Skinner then addressed the Council on the question of appointing "Associate Editors" to the Journal. Speaking on behalf of the Editor (absent through illness) he advocated the appointment to such position, of members of the Society who, being experts in various branches of the Society's work, would act in conjunction with the Editor, and to whom he could refer matters in question, or doubt, in their particular line. The Council approved of the suggestion, and left the nomination of "Associate Editors" in the hands of the Editor.

Mr. Skinner also suggested that a definite attempt be made to publish more illustrations and diagrams in the Journal, with a view of creating a more widespread interest in that publication, and in the work of the Society generally, and thus inducing a larger membership; also the illustrating of certain classes of articles would add greatly to their value from the students' point of view, as well as to that of the general reader. The Council expressed approval of the suggestion, and subject to the finances of the Society being considered sufficiently buoyant to warrant this extra expenditure, the Editor was authorised to deal more freely with the matter of illustrating the Journal.

A Meeting of the Council was held at the residence of Mr. W. H. Skinner, New Plymouth, on Thursday, 10th November, 1922. Present: Messrs. W. H. Skinner (chairman), M. Fraser, C. Waterston, P. J. H. White and Captain Waller.

A large amount of inward and outward correspondence was dealt with, also several matters in connection with the Journal. These latter were left in the hands of the Editor to arrange.

The Hon. Treasurer reported that the credit balance of the Society, at the Bank of New South Wales, was £90 6s. 8d. Accounts amounting to £60 10s. 9d. were passed for payment.

A letter was received from Miss Ethel Percy Smith offering an enlarged and framed photograph of her late father—Mr. S. Percy Smith—as a gift to the Society, and suggesting that it be hung in the Library of the Society. It was unanimously resolved to accept the photograph, and to thank Miss Smith for her esteemed gift.

New member.—Mr. J. McGrither was elected a member on the nomination of Dr. Sir M. Pomare and the Hon. A. T. Ngata, M.P.

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